

# The Catholic Educational Review

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## THE FOUNDATIONS OF ST. MARY'S COLLEGE<sup>1</sup>

It is a custom at least as old as the ancient Egyptians to commemorate the laying of the corner-stone or foundation-stone of an important public building in some fitting manner. It was custom's wont to hollow out the stone and place some contemporary record such as current coins, and more recently the newspapers of the day, and a record of the proceedings, in order that an archeologist or historian in that far-away and undreamt-of hour of Macaulay's, will know what we planned here today.

Though we shall omit the gold hammers and trowels which were used in this ceremony, we shall literally and metaphorically strike the stone three times with the masterbuilder, and express heartily the wish that good luck may always accompany the enterprise. Nor shall we fail to keep in mind that other Builder, who unless He build the house, they labor in vain who build it.

So we pass from the literal to the spiritual. We lay the foundation-stone today not only of a building, but of an institution, St. Mary's College, under the auspices of the School Sisters of Notre Dame.

## THE SCHOOL SISTERS OF NOTRE DAME

The foundation of what we build here anew today is that fine body of Sisters, the School Sisters of Notre Dame, whose history goes back to the foundation of the State itself, and to the splendid leadership of an extraordinary woman, Mother Caroline, after whom this hall to the right is named—a fine and just tribute to an efficient, great, and consecrated personality. She was a woman, as her biographer records, and confirmed by Archbishops Henni, Spalding, and Ireland, of a richly endowed mind, a reso-

<sup>1</sup> Address delivered at the laying of the corner-stone of St. Mary's College, Milwaukee, Wisconsin, September 12, 1928.

lute will, extraordinary executive ability, far-reaching vision, sound judgment, and a true missionary. These qualities happily persist in the order, and particularly among the extraordinary women in whose hands the destiny of the order is now committed. Nothing else furnishes so secure and stable a foundation as the sisterhood which is sponsor for the college. No other guarantee of the continuance and service of the college is so certain as the never-ending stream of consecrated, intelligent service, whole-hearted and whole-souled, which the trained and disciplined sisters of this order are ready to give.

#### ST. MARY'S AN OLD FOUNDATION

The College itself has its roots in St. Mary's Institute, founded at Prairie du Chien on February 23, 1872, by Mother Caroline, and now one of the standard colleges of the Middle West, on the approved list of the North Central Association of colleges. Thus the scholastic standards are sound in the viewpoint of a lay standardizing body.

#### LIBERAL EDUCATION AND RELIGION DOMINANT

This college has back of it a very sound tradition of a liberal education and its dedication to religion. And both of these dominating conceptions will remain dominant. But during the transition period in which we are now passing with reference to St. Mary's College, a rather remarkable preparation has been made for the new St. Mary's in Milwaukee.

#### A CAREFULLY WORKED OUT POLICY

Beginning with a seminar in university administration at Marquette University in the Summer Session of 1927, the School Sisters of Notre Dame who are to be identified with the administration of and instruction in the new college, have made a comprehensive study of the entire literature of college and university administration, and particularly of the problems confronting a college for women.

A series of remarkable reports were prepared in the summer session of 1927, on the place of a college in the American university system, endowments and accounting systems of colleges, the faculty, its recruiting and qualifications and organization, on teaching methods in colleges, and the like. More recently the studies are resulting in specific conclusions as to what shall be

done in the new college. Two doctoral dissertations should result this year in a comprehensive treatment of the whole problem of women's higher education, and in the professional training of teachers.

#### THE CORNER-STONE OF THE EDUCATIONAL POLICY

The college faculty will continue this careful study of college programs, policies, and experience, and will announce its own new policies only after the most careful consideration of all available experience and secure in its intellectual foundations. The policy thus started is to be a corner-stone of the educational policy of the college. The faculty will make a self-study of its own experience a factor in the improvement of the college, and the faculty meetings will be made an instrument of this self-study and continuing improvement.

#### THE POLICIES OF ST. MARY'S COLLEGE

There has emerged from this continuous study of the problems so far a number of conclusions which may be here stated in somewhat summary form as a token of the success of the quiet study which has been made, and an earnest of what may be reasonably expected.

*Special Advisory System for Freshmen.*—The wide variation and the certain inadequacy of the high school training makes the freshman year a critical year for the college freshman; failure in the freshman class frequently amounts to  $33\frac{1}{3}$  per cent of the entering class. This is to a considerable degree a preventable failure, by personal interest and good teaching. Consequently (at St. Mary's), an advisory system of specially competent teachers, sympathetically interested in adolescents, and competent to deal with the extra classroom and extra curricular activity of the freshman will be inaugurated, and provision made for continuous study and improvement by the system itself.

*Freshman Teachers Experienced, the Best.*—The teachers of the freshman classes will be the best and experienced teachers of the college; neither new teachers nor inexperienced teachers will be used in the freshman year. We expect in this way to save a great part of the mortality of freshmen ranging from 25 to  $33\frac{1}{3}$  per cent of the class.

*Care in Working Out Freshman Curriculum.*—The curriculum

of the freshman year will be prescribed and will be worked out with extraordinary care. The idiosyncrasies of individual professors, or the extemporizing instead of teaching, will find little opportunity for its exercise. Lecturing will be taboo as a regular teaching device, but will be limited to opening up fields of study and for summarizing or interpreting individual classes.

*Orientation Courses in Senior Year.*—The orientation courses usually given in the freshman year to youngsters without an adequate basis, will, at St. Mary's College, be given in the senior year as summarizing and coordinating courses. Our civilization will be seen then in its scientific, historical, esthetic, institutional and religious aspects as a unity instead of a chaos. Students will have a necessary basis of fact and will have been accustomed to think on the basis of data, instead of accepting the widest generalizations of science, philosophy and literature on some professor's or book's *ipse dixit*.

*Education Direct; or, a Faculty Function.*—The courses of study will be largely prescribed, giving the best judgment of the faculty in the light of practical experience of other colleges and the theoretical discussions of the subject of the organization of the material for the life purposes of young women. The alternatives to be chosen by the students and the parents will be the life purpose they have in mind. The faculty will have previously arranged the materials of college instruction into courses, and combined these courses into curricula to accomplish the life-purposes of women. Thus an undue educational burden is not placed on parents and students, and the faculty does not abdicate its function of educational direction and responsibility.

*Exploratory Vocational Courses for Women.*—All general courses in study will be fundamentally liberal in character, but there will be opportunities in the electives in the later years for exploratory opportunities in the main vocational objectives of women. The graduates of the college will, therefore, have a training that will be good for something by the test of practical affairs as well as in the larger educational sense.

*The Individual Will Never Be Lost Sight Of.*—In general, the individual will not be lost either in the classroom or in the life of the college—this will be particularly true in the freshman year. Fortunately, the college will not be so large that the inevi-



table processes of mass instruction in which the individual is lost, will be forced on the college. A student's educational past is too often a handicap for him in college; here it will be used for intelligent handling; but of more importance will be the effort to develop latent capacities and to provide the student abundant opportunities to "find herself."

*The Rational Use of Leisure Will Be Taught.*—In the college life itself, in which ample provision will be made for outdoor recreation and intelligent use of leisure, the sense of individual responsibility will be stressed, and it will be assumed that students know why they are at college and are determined to take advantage of its facilities on their own initiative.

*Supplementary Educational Instrumentalities.*—The adjuncts of the college, of which the bookstore is typical, will be administered primarily as an educational agency of the college. It will be an agreeable place, it will have a reading atmosphere, it will contain books other than those used in the curriculum, it will be under the educational direction of the librarian.

*Training in "Savoir Faire."*—The dining hall, the social events of the college, the convocations, and commencements will all be conceived as contributing to *savoir faire*, and to that affability which is a genuine expression of inner feeling.

*Religion.*—Along with the curriculum studies to be made during the present year, will be one devoted to religion. This will aim at giving all the religious information ordinarily given in such courses, but this will be subordinate; a new viewpoint will control the studies and ultimately, we trust, the practice. This study will be controlled by the conception of St. Ignatius Loyola of spiritual exercises, instead of information about religion, and will utilize the significant new contributions to the training of the will.

#### TYPICAL OF THE SPIRIT OF ST. MARY'S

Such are a few of the typical results of the study of the policies which will underlie the new St. Mary's College. They do not represent accurately the seriousness, the directness, and the extent of the frank facing of the problem of the higher education of women, but they are a characteristic of the spirit of the new college. The opening of the college here in the fall of 1929

will bring forth from the college authorities an authoritative statement of the new policies in detail.

#### ADMINISTRATIVE POLICIES AND GUARANTEES

Perhaps even a surer guarantee of the permanence of this underlying policy and spirit is the administrative mechanism which is set up in the official statutes of the college to be published within the next few months. Some quotations or summaries from these statutes show its farsightedness and their wisdom.

"The educational policy of the institution is in the hands of the faculty under the educational leadership of the president.

"No person, religious or lay, will be appointed to the college who does not have fully the educational requirements of the position.

"No religious will be sent to take the place of a lay person rendering efficient service.

"The duties of both the teaching and the administrative personnel are specifically defined, and authority and responsibility are fixed."

It would appear that the administrative organization will be as enlightened as the educational policy of the institution—and necessarily so, because administration may be a very real hindrance to educational policy, or it may be a very real help. No effort is neglected in the making of the plan of organization or the administrative statutes of the college to conform to the best practice and the highest aspiration of sound thinking.

#### BEYOND THE BUILDING

We would, therefore, send you away today not merely the spectators of the laying of a mere corner stone, but the faithful supporters of a great institution, inspired by the highest human service, and consecrated to Him who is Lord of Lords and King of Kings, and bearing the name of the Divine Mother. We would send you forth with high hope for the new St. Mary's, and with some appreciation of the really great things in the way of the higher education of women that may be expected of it.

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## LEARNING FRESHMEN

"Students are *taught*, not *learned*."

Even the italics fail to bring out the vehemence with which the country school teacher impressed this verbal distinction. I was one of those who accepted the distinction without protest—just as have a great many others interested in the field of education. This explains in part a tragedy of educational procedure in our day.

It has been my privilege and task to read over the statement of aims and ideals of nearly a hundred colleges, Catholic and secular. The effort was in a way rewarded. I came across some literary gems that could have been written only by the professor of English, substituting as a press agent. I also discovered some very inspiring thought and beautiful truths that I did not expect there to be enunciated. But I did not find that for which I was looking. I had hoped that somewhere, sometime, I might run across this very simple passage: "*This college exists to educate its students.*" I am aware of the latitude in the interpretation of the word "educate." In many college catalogues the term has been amplified to its fullest. But nowhere did I notice any italics under the word *students*.

To state that the student is looked upon as a condition of institutional or professorial existence in certain quarters is to repeat a self-evident fact. Had many alumni their voice in the matter he would not only be this but a *condictio sine qua non* of the drinking bouts and athletic carnivals that are perpetuated under the touching appeal of Homecoming Day.

Somewhere in the education shuffle the student is being lost. Just where the blame lies no one seems competent to state. Possibly the tremendous onslaught of numbers is responsible; and possibly not. I remember very distinctly while at a base hospital immediately after the World War an event that is quite to the point. The Knights of Columbus invited the fiery Judge Landis to visit the post, then crowded with wounded veterans. The Judge came not only to talk but to be talked to. He found to his amazement that these veterans, right from the front, were getting little or no individual attention, and unspeakable care

was the result. The next morning the Chicago papers reverberated with a report that without broadcasting apparatus reached the head of the nation. The condition was of very short duration.

Among the national American heroes of our day is Dr. Will Mayo, whose word at medical association meetings is relayed to the whole world. I know how Dr. Mayo is idolized and regarded in the village he has made famous. Despite that knowledge, I am willing to prophesy that if he went into his hospital some morning and prescribed the same diet, the same operation, and the same care for one thousand patients, he would be incarcerated without delay. He then would have strayed outside his field. He would have usurped the prerogative of an educator. And because this action is the prerogative of an educator, education has made practically no progress in the past hundred years while medical science has wrought one marvel after another. The reason is that the physician has paid attention to his patient; the educator has paid attention primarily to the medicine. Medical science has made the prospect and joy of healthy living as delightful as possible; education has substituted a magical formula of meaningless degrees for the joy of intellectual acquisition.

Of course occasionally there are sunbeams in the clouds. At the last meeting of the National Catholic Educational Association there was an open revolt against the further ingressions of cut and dried standards upon the field of Catholic education. Among those most eloquent in this revolt were the presidents of Loyola University of New Orleans and Loyola University of Chicago. This is an encouraging indication of a return to sanity in education. As soon as we can break away from our idolatry of credits, standards and degrees, we may be able to take an enlightened and human interest in the individual student. That attitude (one need hardly be a prophet to mention this) will be the beginning of educational progress in the twentieth century.

As an indication of its wholehearted and sane interest in this viewpoint, the college section of the National Catholic Educational Association voted to conduct during the present year a cooperative study of the effort towards Student Guidance in Catholic Colleges. No doubt this study will present some interesting and inspiring facts, sharing the wisdom and experience of

each Catholic institution, and setting up an ideal for future effort.

However, paying attention to the student is not educating him. The first step in educating him is to learn him. By that I do not mean merely an assimilation of credit records, class marks, IQs, and achievement tests, all of which are necessary for a perception of the student's intellectual problems. The particular point I have in mind is gauging the PQ—the personality traits that indicate whether or no he is worthy of the effort spent upon him.

The proper time to learn the Freshman is from three to six years before he matriculates. Physically and psychically the person who matriculates as a freshman is from birth the same person. His person then can be studied before he comes to the campus. I do not mean by this that the college or university should wed itself to the high school, a most desirable situation, because that union would involve too much reconstruction. But it is the business of the high school to educate its students; and to educate its students it must—but why go through all that formula again? If the high school is doing its work it will have a record of the Freshman that will read more than English (3), History (3), Latin (2), etc.

As an experiment to determine whether this ideal, knowing the college student at the time of matriculation, could be put in practice, during the past month a personality rating scale was sent out to the high school professors of a lot of sixty Freshmen in a Catholic school. A letter explained that the information was solicited to give "effective personal guidance" which, to be effective, must be based upon "honest, and not emotionalized, testimony." The following personality rating scale issued by the American Council on Education was used:

<i>How does his appearance and manner affect others?</i>					No opportunity to observe
Avoided by others	Tolerated by others	Unnoticed by others	Well liked by others	Sought by others	
<i>Does he need constant prodding or does he go ahead with his work without being told?</i>					
Needs much prodding in doing ordinary assignments	Needs occasional prodding	Does ordinary assignments of his own accord	Completes suggested supplementary work	Seeks and sets for himself additional tasks	
<i>Does he get others to do what he wishes?</i>					
Probably unable to lead his fellows	Satisfied to have others take lead	Sometimes leads in minor affairs	Sometimes leads in important affairs	Displays marked ability to lead his fellows; makes things go	
<i>How does he control his emotions?</i>					
Too easily moved to anger or fits of depression, etc.	Tends to be over emotional	Usually well balanced	Well balanced	Unusual balance of responsiveness and control	
Unresponsive, apathetic	Tends to be unresponsive				
<i>Has he a program with definite purposes in terms of which he distributes his time and energy?</i>					
Aimless trifter	Aims just to "get by"	Has vaguely formed objectives	Directs energies effectively with fairly definite program	Engrossed in realizing well formulated objectives	

The most interesting part of the study was not that the rating scale revealed any unusual information, as on many of these points the students had already been checked by observation. But a special plea was made to use the back of the rating scale for character summaries. The manner in which these were presented argued the reliability of observations of high school professors. From these I present five which are selected at random:

1. ——— was a leader in school activities; exerted a tremendous influence over fellow students by his athletic popularity; held a position of trust and never, to the observation of professors, violated it; his method of attack might be seen from the following incident—that in the assigned reading of a German book, to be due one week from the close of a vacation period, he divided the book methodically into sections and spent a defi-



nite portion of each vacation morning in reading, thus finishing the book without the usual "last minute rush." By nature quick-tempered, he controls himself remarkably well.

2. I cannot say that —— has an attractive personality. For reasons I could never determine he did not attract others. His facial characteristics may have had some influence. He took a great deal for granted and was frequently assertive to an objectionable degree in his conversation. I think he was a little conceited and for this reason he was not very popular among boys. I understand that because of the official position of his father he was isolated from contacts with others during his youth. Because of his father's position too it would not be difficult for him to become conceited and consider himself better than others. I don't believe his manner is altogether his own fault. It seems that he has never had a real friend, one who takes him for what he is and tries to help him.

(The remainder of the record is too detailed to bear repetition here. The great fact that cast light over the whole conduct of this lad in school was his youthful isolation.)

3. —— is remembered by me particularly for one thing. A rather poor student, he was never ready to assume responsibility for his failure. He always gave the teachers the impression that they were responsible for his poor marks. Yet his droll humor and quick wit made him very popular with students.

4. This boy twice left school and finally found himself. Older than others, more serious and studious, he took an active part in athletics and assumed leadership in extracurricular activities. He has a rather touchy disposition and often felt that certain persons had a grudge against him. Yet he has initiative and perseverance. I think that he is a boy who, if not treated fairly, would retaliate.

You have probably observed that he has the temperamental characteristics of his race.

The most illuminating of all "excerpts" was submitted by the professor of mathematics in a public high school.

5. —— needs your special attention. He is a boy of fine clean habits and a zealous worker, but his efforts are not seriously directed because he is fighting a great battle over his lifework. He once confided to me that he wished to be a priest but since he did not think himself worthy of that office, the next best thing would be to study medicine. I, although a Protestant, advised him to go to your school where he could get help in a situation with which I was not familiar.

These are but a few flashlights thrown upon the Freshman

panorama. They are here presented as an indication of what might be done if we begin at the bottom of the proposition—the college exists to educate students—and at the outset substitute a known for an unknown quantity in the patient. It is fundamental that that substitution be made at the beginning of the college career in order to insure both on the part of the professor and of the student an attitude that will give quality, quantity, and direction to consequent educational effort.

MAURICE S. SHEEHY.

## THE NATURE OF PERSONALITY

A perplexed administrator, eager to offer a course in the philosophy of education because he knew it was basic, consulted a philosopher, retired from the teaching staff of a wealthy university when he had reached the age of sixty-five. The difficulty lay in the fact that few would register for a course so entitled, the curriculum was already overloaded, and as yet they had no course in orientation. Many of his associates were clamoring for the latter because it was new; but, worse, many more modern than the modern wanted something even newer—something different from anything yet offered, something popular in appeal. With apology for fads as a sop to Mammon, administration sought advice from the superannuated.

Not only was the philosopher able to solve the administration's problems without adding to his expenses; he made the sun shine again in the darkness of befuddlement, life became sweet to the harassed, and the tight-band across his chest was removed. The philosopher reasoned thus:

Provided we know the nature of personality, we may call your course in the philosophy of education the evocation of personality, which name ought to satisfy those members of your faculty demanding the exotic. You might call it orientation through correlation to meet the demands of others. And to be diplomatic you might offer the first part of the course as orientation, to be followed in the second semester by the evocation of personality.

Comprehension of the nature of personality will, as I have said, solve your problems. Spiritually it reflects God, mirroring His characteristics and attributes. (See Nepven's *Like Unto Him*, p. 53). While we cannot hope to emulate Jesus, each Christian mystic is interested fundamentally in but two things, himself and his Creator, and strives to live in imitation of Christ. To make that fact clear would be the objective of any course in the philosophy of education; to assimilate it would evoke personality most satisfactorily; to achieve it would orient through correlation, justify our existence, and help us attain our final end.

A complete course in philosophy would synthesize knowledge for us, as Cardinal Mercier showed the present century; but since modernists have displaced philosophy, we must find another means

of correlation in each man the perfect balance of the imaginative, the moral, and the intellectual faculties (such as Ruskin found in Dante). Under the guidance of Christ as the ideal through correlation we may synthesize personality. By contemplating Him, through supernatural aids we perfect ourselves as images and likenesses of God. Through union with Christ we achieve the ideal—the aristocracy of goodness; it is from Christ in us that personality emanates.

Paradoxical as it may sound, we achieve personal self-hood only in so far as we are consummated with God; it is through at-onement with the Spirit of Human Perfection that the perfect meaning of humanity can become tangible. "I live now not I, but Christ liveth in me" (*Gal. 2:20*). "That they may all be one, as Thou, Father, in me, and I in Thee; that they also may be one in us . . . that they may be one, as We also are one. I in them, and Thou in me; that they may be made perfect in one" (*John 17:21-3*). "He who is joined to the Lord is one spirit" (*I Corinthians 13:5*). "Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine; so neither can you unless you abide in me. I am the vine; you are the branches. He that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing" (*John 15:4, 5*).

The doctrine of the Mystical Body of Christ explains the only legitimate means of satisfying the inherent craving of personal selfhood (*Col. 2:13-15* and *Ephesians 4:4-13*). By turning his thoughts Godward, by making his relationship with Christ the background of his consciousness, the youth finds the ideal satisfaction of such yearning as revealed in "quest" literature—a satisfaction achieved in such poems as "The Hound of Heaven," in such prose as *A Spiritual Aeneid* and *The High Romance*, or religious biographies such as the lives of the Saints.

Philosophically, there is no substitute for personality as our basic truth; the concept posits individual existence as opposed to indefiniteness and to identity with other beings, although from the point of view of the preceding paragraph we are conscious of our incompleteness until we find the realization of our personality in God. The concept includes also possession or intelligent control of self, the outgrowth of a synthesized development based on moral principles.

Socially, the personal sanctification of the individual (our only effective method of teaching religion) spreads leaven to the mass. The dominance of the Christian ideal is the only inspiration under which individual and group alike may develop. From this standpoint one's personality is not only a cause but the result of numerous accretions modifying from day to day. "No man liveth unto himself" because what he says affects other minds; his acts lead those who will follow; his enlightenment brightens the obscurity of other souls. Further, full personal development is not possible in isolation because it is only through dealing with other personalities, through the social intercourse of daily life, that we have opportunity of learning and of assimilating ideas of charity—the greatest of personal characteristics. From the Christ in the individual emanates whatever good he contributes to the benefit of his fellow-man; and because of the Sacraments (divine charity), not through our own native ability, we may perfect our likeness to Christ and achieve the Fifth Beatitude.

Personalities create, preserve, and propagate religion and culture, Bishop Spalding tells us in his essay "The University"; that is, the great person is always the dominant factor in the great work. In the mighty, religion and culture blend and interfuse; and the resulting character is a dynamic source of good in the social group. For twenty centuries civilization has noted the transformations worked by such blendings in the Catholic Church; to make the idea tangible one needs but mention St. Paul and St. Augustine.

For clearness, we may well consider what personality is not and emphasize the fact, popular opinion to the contrary, that it is not merely poise in public or the result of physical qualities. (It is far from the supposed appeal represented in motion pictures by lascivious enticement or spraying perfume behind one's ears.) While the individual's reaction to the slings of outrageous fortune is of first importance, to be real self-control must well from the depths of an inner life. From within burgeons the background which is the basis for personality's appeal.

The deeper realm of personal self and merely natural existence can, therefore, be compatible only in and through God. "Self-realization" or "living out one's life" is not personality, which emerges from restraint, self-control, and self-discipline. Our tal-

ents, our abilities, exist only for the honor and glory of God—never for personal ends; and here, as always, acquiescence wins. Halfway measures mar complete harmony—arrest growth. The best realization of self we express as love of God, as aspiration for holiness, as response to the enlightenment of the Holy Ghost. When the Christian ideal so dominates a life that the individual is wholly absorbed in it, when self escapes entirely its own attention, we have real self-realization. If the degrading tyranny of a sense appetite enslaves free will, a personality cannot achieve its highest expression; if self-worship perverts the capacity to love, the intellect cannot comprehend the highest truth. One lives his life most abundantly, one realizes self most truly, one expresses self most effectively when he most clearly reflects the attributes of God. This achievement demands that he so discipline himself as to control always what he wishes to do and wishes to do only what is superlatively right and unerringly best.

Neither natural individualism nor idiosyncrasy is personality, even though both fall short of freakishness. One feels the necessity of apologizing for making such a statement; but it seems necessary because of the superficiality of popular discussion of personality, and one cannot emphasize too strongly or too often Christ's saying which the Evangelists reported more often than any other: He that shall lose his life for Me shall find it (*Matt.* 10:39; 16:25; *Mark* 8:35; *Luke* 9:24; 17:33: and *John* 12:25). Since the Descent of the Holy Ghost upon the Apostles, "I in Him and Him in me" is the perfection of individuality, a relationship of Christ and the individual soul which differs in every instance. We are most ourselves when we are most completely identified with God; it is then our will is freest, our reasoning highest, our capacity for love greatest. Those who do not know enough to acquiesce struggle long and painfully and unsuccessfully in attempting to achieve fulfillment and unity through their own effort. The innocent wisdom of St. John Baptiste Vianney reveals the source of his amazing power as the Cure of Ars. "God has vouchsafed to me the great mercy of giving me nothing on which I can rely—neither knowledge, talent, strength, nor virtue." In him we have illustration of the position we have been trying to justify. The secret of his sanctity and of his effectiveness as God's instrument of mercy and hope and new life to the sinful lay in his funda-



mental interest in his relationship to God—in his charity. His imitation of Christ exacted all things of himself but let him love the sinner. His sanctification of self enleavened troubled hearts from all parts of the world. His lack of interest in material possessions, his acquiescence and humility under the seeming handicap of inability to learn easily, his perfect trust in God, made him, in his knowledge of his utter dependence, stronger than the strongest. He lived the Beatitudes—and that is personality.

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## THE VIRTUES IN THE EFFECTIVE DEVELOPMENT OF CHARACTER<sup>1</sup>

Love is also called friendship, when it is mutual, known to both parties, and signified by some communication of good, which forms its basis and foundation. Friendship varies with the kinds of love that make it up; if the intercommunication regards true and solid gifts and qualities, the friendship is of a like nature; if it is based on vanity and falsehood, the friendship will share the weaknesses of these qualities. Charity excels all of these in its object, which is God,—in its motive, which is the goodness of God, infinitely and absolutely lovable in Himself and for Himself; in its subject,—the soul of the creature strengthened by habitual grace.

The characteristics of the outward acts which show forth in detail the workings of these virtues may be given, in a partial classification, as follows:

### *Faith*

Prayerful; right disposition; spiritually-minded; pious, affectionate; reverent; continent; certain; convictive.

Sensual; voluptuous; inclined to apostacy; heretical; given to infidelity; motor- and sense-minded.

### *Hope*

Elevated spiritually; prayerful; trustful; confident; desirous; expectant.

Neglectful of prayer; fearful; desperate; despairing; presumptuous; hopeless.

### *Charity*

Given to spiritual and corporal works of mercy; charitable; lovable; ascetical; philanthropic; benevolent; beneficent; benignant; compassionate; patient; friendly; respectful; mutuality; kindly; deferential; humane; esteeming; honoring; social; greeting; courteous; polite; given to friendship.

Self-seeking; showing ill-will; uncharitable; selfish; antipathetic; separate; reticent; aloof; envious; jealous; enmity; contemptuous; despising; hateful; revengeful; easily provoked; pretentious; puffed up; given to exaggeration; bitter; suspicious; inclined to malevolent joy; unreconcilable; sentimental; flattering; unduly praising; giving bad example, scandal; cooperative; cooperative in evil; cruel.

<sup>1</sup> Continued from the January issue.

The analysis will now take up the natural, acquired, cardinal moral virtues of prudence, justice, fortitude, and temperance. They are called natural, because they can be developed from the resources in the nature of the creature (and the environment) and are based on the natural motive of honesty, which is dictated by right reason; they are acquired because they grow out of frequent moral acts; they are called cardinal, because an act to be morally good must be characterized by the four virtues, or in other words the act must swing upon these four, or it is defective in its morality. A moral act, to be such, must therefore be conditioned by prudence, justice, fortitude, and temperance.

These virtues have the goodness, in the honesty of the act itself, as their formal object, and their end is the natural perfection of the creature and his happiness. Since the end for which the creature is destined is supernatural, these virtues, although of themselves natural, can be referred to a supernatural end, and can be exercised under the influence of divine grace; even more, they can be supernaturally infused.

Prudence is a virtue that perfects the acts of reason or the practical intellect; it disposes the reason in its investigation of truth, so that rectitude may prevail in the practical judgment, and discretion be attained in every act, thus that right means are perceived and suggested in the pursuance of honest ends. Its motive is the reasonableness and the love of honesty.

The analysis of the specific characteristics which condition the prudence of an act is here given tentatively, because any analysis presents the problem of the undifferentiated minimum, and the categorical classification (with the dangers that attend all classification). They are grouped into specific qualities which denote the presence of prudence, and those that denote the absence or the defect of such qualities. The relationship between the qualities are varied; some are related as genus and species, some as active and passive, some as positive and negative, and some by degrees of intensity, and others only as miscellaneous. They might also be classified in the order of their nature and origin; the orders would thus include emotional, temperamental, volitional, intellectual, social, aesthetic, spiritual, and religious traits.

*Prudence*

Prudent; given to right reason; reasonable; upright; enlightened; logical; understanding.	Imprudent; reckless; illogical.
Memorative; retentive; apprehensive; possessing knowledge; thoughtfulness.	Forgetful; inattentive; negligent; unsolicitous.
Visionary; farsighted; foresighted; possessing clearness, awareness; keen; perceptive; provident; watchful; circumspect.	Unobservant; insensitive; dull; improvident; neglectful; indifferent; distracted; vague; inconstant.
Given to good judgment, right counsel; judicious; conciliative; docile.	Lacking good sense; hasty; uncommunicative; inconciliative.
Cautious; precautions.	Heedless; reckless; careless; rash; temerarious.
Clever; sagacious; possessing genius; ingenious; capable; quick; shrewd; cunning; peculiar.	Dull; slow.
Discreet; sage; shrewd; discerning; circumspect.	Indiscreet; superficial; indiscerning.
Regular measured; inclined to right choice.	Impulsive; precipitate; incautious.
Politie; diplomatic; tactful; subtle; keen.	Crafty; deceitful; dull; worldly prudence; worldly solicitude.

*Justice*

Justice conditions the acts of the will and perfects its choice; it gives to everyone his own, and does not vindicate to itself another's possessions; it looks beyond its own utilities, and is watchful of the common equities. It is a general rectitude of mind, and guides the creature righteously in all his acts.

Just; fair; given to rectitude.	Unjust; unfair.
Equitable; impartial.	Partial.
Honorable; with honor; desirous of doing right.	Sneaky; tricky.

# VIRTUES IN THE EFFECTIVE DEVELOPMENT OF CHARACTER 149

Honest; trustworthy.

Thieving; cheating; sly; stealthy; dishonest; fraudulent; untrustworthy.

Worshipful; reverent; religious; pious; fervent; devout; venerable; earnest; respectful; observant.

Irreligious; frivolous; sacrilegious; impious; irreverent; loving earthly things; disrespectful.

Obedient; humble; conforming; responsible; meek; polite; alterity.

Disobedient; arrogant; proud; vain; haughty; puffed up; balky; impertinent; impudent; stubborn; unconfirming; adverse; independent; flippancy; contrary; pert; negligent; improper.

Truthful; veracious; sincere; frank; affable; friendly; simple; genuine; loyal; straightforward; observant of secrets; explicit.

Lying; jocose; officious; giving false testimony; pernicious; given to perjury; treacherous; deceitful; insincere; mendacious; hypocritical; given to intrigue; falsifying; palliating; distrustful; secretive; furtive; occult; underhanded; clandestine; simulating; dissimulating; pretentious; sanctimonious; specious; affected; chicane; foxy; slanderous; calumniating; detracting; inconsiderate; politic; distrustful.

Patient; mild; merciful; humane; clement.

Irritable; impatient; unmerciful; boorish; brutish; barbarous; bovine.

Dependable; prompt; punctual.

Tardy; late; irregular; independent.

Innocent; good; righteous; faithful; faultless; laudable; deserving; healthful; regardful of law; penitent; harmless; guileless.

Inclined to wrong; inclined to evil; disregardful of obligations; guilty; guileful; culpable; base; insolent; brazen; corrupt; lawless; impertinent; presumptuous; offensive; pernicious; rascally.

Studious; thrifty; diligent; trustworthy; conscientious; laborious; industrious; efficient; reliable; attentive; thorough; systematic; orderly; neat; clean; efficacious; frugal; economic; forward.

Wasteful; unscrupulous; self-satisfied; careless.

Considerate; cheerful; congenial; cooperative; sociable; liberally-minded; kind; helpful; generous; forgiving; friendly; willing; open-minded; benevolent; appreciative; agreeable; harmonious; unselfish; sympathetic; regardful of rights; public-spirited; patriotic; grateful; gentle.

Sad in neighbor's prosperity; provincial; obnoxious; oppressive; stingy; revengeful; quarrelsome; graspy; sarcastic; satirical; scornful; invective; ironical; greedy; ungrateful; individualistic; self-centered; exclusive; snobbish; dour; cruel; hateful; vindictive; ill-willed; suspicious; absorbed in self-interest; over-bearing; selfish; repulsive; callous to kindness; envious; grouchy; jealous; iconoclastic; cynical; spiteful; hateful; acrid; abhorring; abusive; avaricious; covetous; bragging; churlish; caustic; derisive; disagreeable; vituperative; malignantly joyful; niggardly; miserly; intolerant.

### *Temperance*

Temperance perfects the concupiscible appetative power in the creature. It modifies the method and order of all things that are to be done and said; it restrains especially the sensual delectations, which arise particularly from the sense of touch. It aims at moderation in all things.

Honest; rationally self-controlled; showing self-respect; moderate.

Immoderate; extravagant; extreme; weak; insensible; self-sufficient; voracious; vile; meticulous.

Given to abstinence; conservative; continent.

Greedy; selfish; sensual; cupidity; lustful; concupiscent.

Sober; chaste; pure; modest; bashful; careful; studious; tranquil of mind; patient.

Insatiable; over-delectative; licentious; unchaste; concubinary; fornicarious; lewd; obscene; onanistic; sodomous; lascivious; pollutive; immodest; prudish; sordid; ostentatious; dreadful of eternity; impatient; luxurious; given to curiosity; scurrilous; loquacious.

Mortified; abstemious; temperate; self-denying; self-disciplining; sparing.

Gluttonous; intemperate; ravenous; morally indulgent; showing disgust of spiritual things.

Humble; reserved.

Willful; obstinate.



## VIRTUES IN THE EFFECTIVE DEVELOPMENT OF CHARACTER 151

Clement.	Lenient; vehement; severe; brutal; hateful; harsh.
Discreet; prepared.	Socially indulgent; trivial.
Simple; upright; sparing; parsimonious.	Austere; lavish; prodigal; wasteful; outlandish.
Clean; decorous.	Careless; filthy; gruff.

### *Fortitude*

Fortitude conditions the irascible appetite, so that it may be directed by right reason, and that the creature may stand firm in the face of danger, by vigor of body and largeness of exalted mind. It renders the possessor firm against unruly passions, and the toil of labor necessary for desirable accomplishments.

Magnanimous; great-minded.	Pusillanimous; small-minded; petty; jealous.
Brave; courageous; dauntless; undaunted; daring; valiant; fearless; game; intrepid; heroic; spunky; plucky.	Temerarious; cowardly; audacious; defiant; heedless; rash; unterrified; rushful; bellicose; fierce; cocky; bumptious; timid; abject; cowering; immoderate ambition; inane glory.
Manly; womanly; capable; directive; knightly; capable of leadership; stately; dignified; robust; progressive; poised; regal; masterful; influential; defensive; forceable.	Dependent; opposed to change; effeminate; mannish; shy; insensible; languid; fussy; fastidious; averting; negligible; shirking.
Confident; self-confident.	Insecure; knavish; servile; subjective; complacent; subservient; diffident; dubious.
Trustful; reliable; responsible.	Changeable; shiftless; vacillating; neglectful of duty; listless; unstable; fickle; flighty.
Constant; serious; staunch; grave; enduring; consistent.	Inconstant; persistent; inconsistent; weak.
Secure; aggressive; adventuresome.	Insecure; helpless; timorous; shiftless; given to human respect; abashful; childish; capricious; flimsy.

Tolerant; patient; longanimity; persevering; firm; persistent; pertinacious; sustaining; enduring; resisting; stable; steadfast; steady; tenacious; determined; forbearing; firm-hearted; immovable; virulent; invincible.

Prompt; punctual; regular; decisive; speedy; executing.

Initiative; thrifty; laborious; arduous; stern; industrious; energetic; tense; earnest; active; aggressive; alert.

Polite; self-respecting; indignant; mannerly.

Narrow; impulsive; intolerant; desirive; impatient; easily discouraged; weak-hearted; leaving tasks unfinished; sluggish; lifeless; passive; inert; inane; impotent.

Procrastinating; drifting; postponing; irregular; late; indifferent; haphazard; impulsive; day-dreaming; dilatory; laggardly.

Lazy; trifling; indolent; apathetic; inactive; idle; slovenly; slothful; soft; stolid.

Rude; curt; brusque; abrupt; bluff; dissipated; unmannerly.

Even from the partial analysis, and enumeration of the elements that make up the concrete and definite modifications of good and bad characters, it is plainly apparent that there are many phases to be regarded, in the right culture of it. It would be difficult to plan just which of these are necessary, and in what degree, before one can be said to have the virtues in the sense of summary classification. Their absence can easily be noted by observing the responses of children in their varied activities. The defective elements are given to the end that the contrast that appears may make the absence of the desirable forms of reaction more clearly seen, and raise the problems of their cultivation.

To determine the relationship to, and the bearing upon the virtues of the classification, of this specific enumeration of traits, is not a part of this discussion. The virtues of the classification are not virtues in the strict sense, until they are referred to a supernatural end, through the enlivenment by the grace of charity, yet in their own sense and kind they are virtues, inasmuch as they enable the agent to perform acts that are rationally right, and therefore moral. In the same sense the quality in the creature which tends to the performance of acts, characterized by any of the specific traits, might be called a virtue potentially.

The virtues of the classification are thus integral parts of good character, to the extent that one cannot be possessed in a perfect degree without all the others. Any act to be moral must have the characteristics of the four virtues, or it will really have none. Thus one cannot be said to be prudent, if he performs an act, in which there are the characteristics or notes of knavery, injustice, and intemperance. Prudence itself is said to keep all the virtues from becoming vices. To essay prudence in conduct is not an easy matter. Much so-called concrete prudence is the purest selfishness, as it simply leads to a type of conduct which is protective of personal aims and comforts, at the expense of social harm.

This modification of one virtue by the others, led the scholastics to state—"In medio stat virtus"; "virtue is in the mean," and so conduct can be defective through excess as well as defect. This modification functions through two processes: (a) by restraining opposite excesses; thus fortitude holds a middle place between knavery and temerity; (b) in the opposition that may arise between two virtues, one virtue tempers the other; thus clemency keeps justice from becoming cruel. Thus an act to be morally good must be characterized by discretion, rectitude, moderation and firmness.

It is evident from the above that virtue may not be a stratifying development in the building up of character. How, they unify, integrate, and organize together in character is still a psychological mystery, but that their culture may establish this outcome is the ambition of every worker in the field. They cannot be taught and disciplined, therefore, into the character of the creature through a categorical process, because character grows in a psychological, living, and organic way, in conformity with the ideals and needs of the creature at his several levels of growth. Normal and effective character is a unity of dynamic qualities usually designated as aptitudes, abilities, habits, interests, satisfactions, and traits, or in the languages of others, as a unity of thinking and feeling habits. A divided self weakens character, because it leads the one thus afflicted, to forego the bounds of bravery, for instance, as an adjustment mechanism in one life situation under an emotional spell, and at another time to be servilely timid for mental and prudential reasons.

Studies, by more or less accurate measurement, of the presence of character traits in virtues in classes of individuals, bear out very definitely the teaching of philosophy and theology. The traits, like the virtues, run together and vary with each other. The findings show that the correlation between traits is positive, and of a high degree. The correlation between character traits and intelligence is also positive, and of a high degree. The correlation between character traits and intelligence is also positive and always, at least of a medium degree. There is no compensation for the presence of a desirable trait in the form of ignorance of a vice because they appear to be mutually destructive.

This fact also pretends a partial answer to the question often asked,—When shall the commandments, the beatitudes, the sacraments, etc., be taught to the child? The question is only valid in regard to the logical order, the compilation, or the teaching of a book, but not when there is due regard for the effective and affective teaching of a child. There is of course the element of vertical strength in a particular virtue, but this becomes unbalanced and weakened, when its horizontal strength, or intercommunication with, and participation in all the other virtues is unduly disregarded. The commandments, as all other religious content, should be taught as other school subjects are taught; they should be taught, for instance, as arithmetic is taught—as experience and needs demand. Neither should they be necessarily hitched one to another in memory. They should be associated with the virtues that concern them, and as a means of avoiding bad habits and vices.

Besides these natural virtues which qualify the will and the appetites, there are also those that modify the activity of the intellectual power. These are divided into (1) the speculative intellectual which are classified (*a*) as intellect, or a habit which perfects the intellect, so that it may acquire an intimate knowledge of first principles; (*b*) as science, which perfects the intellect to be logical in its conclusions from first principles; (*c*) wisdom, which perfects the intellect so that it may perceive things not only in themselves but, especially in their causes, but particularly in their first cause, God. Thus wisdom surpasses intellect and science, because it judges both principles and the conclusions that are logically drawn from them.

Wisdom, in common with the intellectual virtues, cannot be properly called a virtue, except in so far as it becomes operative in right action. Since virtues by their very nature dispose the creature in the culture of right morals, no one can be said to have the virtues of intellect, science, and wisdom, unless by them he conducts an honest life.

Descriptive terms for the traits in the acts, performed under the influence of these virtues, may be analyzed into the following groups:

### *Intellect*

Intellective; reasonable; knowing; inductive; generalizing; abstractive; intensive; analytic; synthetic.	Obtuse; dull; stupid; mechanical.
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Imaginative; theorizing.	Unimaginative; senseless.
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Attentive; deliberative; contemplative; initiative.	Imitative; superficial.
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Vivid; conclusive; perspicacious; terse; precise; direct; concise; literal.	Ambiguous; hazy; foggy.
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Thorough; accurate; purposive.	Illogical; indefinite; aimless.
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Original.	Trite.
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### *Science*

Investigative; deductive; analytic.	Quibbling; credulous; superstitious.
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Useful; practical.	Merely theoretical; merely interesting.
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Inventive; constructive.	Lacking initiative; loose; scatter-brained.
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### *Wisdom*

Wise; purposeful.	Led by prejudice; led by feeling and passion; spasmodic; led by likes and dislikes.
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Resourceful; opportune; orderly; judicious.	Haphazard; shortsighted; led by instincts.
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There are also (2) the practical intellectual virtues, of pru-

dence and art. Prudence was discussed under the moral virtues because its real operativeness is in the direction of the choice of the will. Art renders the intellect effective in fashioning artificial things. A partial analysis of it is as follows:

Responsive to the beautiful; idealistic; lovely; superb; lucid; neat; aesthetic; poetic.

Inappreciative; inaesthetic; slovenly; content with low standards; unnatural; shameful; factitious; prosaic.

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(To be continued)



## THE ASSIMILATION OF CATHOLIC IDEALS THROUGH THE EIGHT BEATITUDES

*The Seventh Beatitude:* Blessed are the peacemakers for they shall be called the children of God.

*Objective in teaching this Beatitude:* To help the student gain an understanding of a peace founded on justice and truth, a peace gained by giving Christ full dominion over the human heart.

*Exploration and preparation:* A brief pre-test which will give a working basis for the presentation of this ideal may direct the thought of the student in such channels as:

1. What are the soundest reasons you can give for justifying the statement that the message of the angels: "Glory to God in the highest; and on earth peace to men of good will" gives the plan of all the work of Jesus?

2. What do you understand by "inward peace"? What characteristic traits would you expect to find in a person possessing inward peace?

3. Do you recall a quotation from St. Augustine which shows the true basis of peace? Give it.

4. What do we mean by peace?

5. Can you explain why a belief in the Divinity of Christ is necessary in order to conform ourselves to the will of God? What books or articles have you read or what discussions, if any, have you heard in which the Divinity of Christ is attacked? Why avoid such books and discussions?

*Presentation:* The setting: the Sermon on the Mount. Christ's gift to the world: peace and the means of securing it: "I am the Way, and the Truth, and the Life."

A. Meaning of the Angelic Salutation "Glory to God in the highest and peace on earth to men of good will." Christ's gift to His Apostles: "Peace I leave with you: my peace I give unto you: not as the world giveth do I give unto you." John xiv, 27.

B. The nature of peace: grace a primary condition of peace. A fruit of the Holy Ghost. A necessary gift for the preservation of every other gift. (Luke x, 5.) What is inward peace? "The supreme result of the practice of virtue in a heart given wholly to God." (Marmion: *Christ the Ideal of the Monk*, 430) "Peace is the tranquillity of order." (St. Augustine.)

C. Dependence of peace upon the senses dominated by reason and reason subject to God. Effect of sin upon this order.

D. Peace at the two extremities of Christ's earthly career: the message of the angels and His last Discourse.

E. No peace without God. (Isaias xlviii, 22.) "Thou hast made us for Thyself, O Lord, and our hearts are ever restless until they rest in Thee." (St. Augustine: *Confessions*.)

F. Practical faith in the Divinity of Christ: necessary for conforming ourselves to the Divine Order of things. This act confirms our belief in His Almighty power, His sovereign bounty, the infinite value of His merits, the abundance of His riches. (Matt. xvii, 5; John xvii, 11, 7-8.)

G. The characteristics of a soul possessing peace:

1. It is in a state of lasting, not transitory, peace. (Ps. xc, 11.)
2. It is not affected by the world. (John xxx, 21.)
3. It is not destroyed by temptation, by contradictions, by sufferings. It is not necessarily a sensible peace. (Ps. xxvi, 1; Matt. viii, 26.)
4. It is not troubled by past sins (sorrow but not agitation or fear).
5. It is not penetrated by discouragement. (I Cor. i, 5, 7.)
6. It is not troubled by death. (John xi, 25; Ps. xxii, 4.)

H. The source of peace: Christ.

The books to which reference is made in the papers on the Fifth and Sixth Beatitudes will be of help to the instructor in the presentation of the Seventh Ideal. Marmion: *Christ the Ideal of the Monk*, Chap. xviii, is clear and forcible in its exposition of the peace of Christ. Cardinal Hayes' reply to Professor Barnes of Smith College and the articles bearing on the Divinity of Christ, the conflict between religion and science will make the students see how vital is the need of being able to answer such attacks or to know from what sources to seek information, when questions arise. *The Calvert Handbook of Catholic Facts* and the letters under "Communications" in *The Commonwealth*, 8:576 and 8:602, will help to show students of senior high school age that toleration in religion is an issue not for Catholics alone but for broadminded men and women of all creeds.

*Assimilation* (material to be mimeographed for the student): In the consideration of the ideal of peace founded on justice and

truth, we shall seek to find the basic principles of peace, peace with God and with one's self. Then we shall study the principles underlying our relationship with our neighbor, if we desire to be known as peacemakers and children of God.

A. How can I secure this peace of Christ and conform to the Divine Order of things?

1. By an act of practical faith in the Divinity of Christ, by which I offer to Christ

(a) My mind to know the things of God. If my mind is disciplined to know the things of God, I shall be at peace, for I can control my thoughts. (See Marmion: *Christ in His Mysteries—Meditation on the Epiphany.*)

(b) My heart to love God. If my heart is disciplined to love God and the things of God, I shall be at peace, for I can control my affections.

(c) My will to obey God. If my will is disciplined to obey God, I shall be at peace, for the habits I have formed and shall try to form, will give me stability of character.

B. How can I determine whether I am making a right beginning in this apprenticeship to the rôle of peacemaker?

1. Have I begun to discipline my mind to know the things of God?

(a) Am I able to control the thoughts that may change my whole view of life? Am I inclined to attribute good to persons to their acts, to their motives, or am I likely to attribute the reverse of good?

(b) Have I an inclination to hinder my usefulness and growth by harboring morbid self-conscious thoughts?

(c) To what extent will the presence of an uncongenial companion, a person actively disliked, or the feeling of a grievance affect my thoughts? What is the significance of this in its possible effect on my character? (Maturin, B. W.: *Self-Knowledge and Self-Discipline* 158.)

(d) What is the best illustration I can give from my own experience or from the suggested readings for the month of the saying: "It is not what a person is that matters, but what he is thinking about"?

(e) What means have I found most helpful in overcoming the habit of evil thoughts? of anger? of discontent? of self-conscious-

ness? How can my memory help me to know the things of God? How can my imagination help?

(f) Belief in the Divinity of Christ confirms our belief in His Almighty power, in His sovereign bounty, in the abundance of His riches, in the infinite value of His merits. How will a live practical faith in the Divine Sonship of Christ make me react to: (1) The allurements of the world and its pleasures? (2) Suffering? frustration of plans? suspicion? injustice? (3) Discouragement and tendency to loss of peace of soul because of past sins? (4) Attacks on my belief in the Divinity of Christ? (Read His Eminence Cardinal Hayes' reply to attack on the Christian belief in existence of God made by Professor Harry Elmer Barnes on December 29, 1928. Full text of sermon in *Catholic News* of January 5, 1929. Rebuke of Dr. Henry Fairfield Osborn in same issue. See, too, radio talk of Rev. Martin J. Scott, S. J., on December 28, 1928, on the Divinity of Christ.)

2. Have I begun to discipline my heart to love God?

(a) What do I understand by the statement: "The power of hatred is as truly a Divine gift to man and as necessary an element in Christian character as is love"? What bearing has this upon the office of the peacemaker?

(b) "Anger is the sword which God puts into man's hand to fight the great moral battles of life." What illustrations of the truth of this have I found in my experience or in my readings?

(c) Can I see how anger can be sanctified to the service of God if I live for God rather than for self?

(d) How should I answer the objection raised by non-believers that, if Christ had been Divine, He would have come down from the Cross or would have overcome His enemies by other means?

(e) "The first four commandments teach us our duty to God." How can I illustrate, from observation or from reading, that the loss of all love for God can be traced to the breach of one or more of these commandments?

3. Have I begun to discipline my will to love God?

(a) What opportunities do I find in my everyday life to exercise my will: in my studies? in my recreations? in my intercourse with others? in the daily calls of duty? in the use of things necessary for daily life, such as food and sleep, as a means, not as an end?

(b) What opportunities in my relationship with my parents and superiors help me to exercise my will?

(1) Am I able to submit readily to their authority and not seek for opportunities to change the orders given? (2) Am I able to keep from giving advice, unless asked to do so? (3) Am I able to refrain from asserting myself and seek only to assert truth?

(c) Which of the following defects of character have I that will militate against my becoming a peacemaker? (Check for individual knowledge and use, not for report or discussion.)

bad temper	untruthfulness	love of pleasure
uncharitableness	narrowness	lack of persistence
laziness	egotism	worldliness
stubbornness	cowardice	inconsistency
sensitiveness	impulsiveness	snobbishness
reticence	haughtiness	cynicism
garrulity	lack of ambition	nervousness
procrastination	impatience	boasting
conceit	timidity	a neglect of details
hypocrisy	scruples	self-confidence
insolence	conservatism	weakness of will
indifference	exaggeration	boy craziness
pride	vacillation	

(d) This prayer for peace has helped others. If you are sincere and persevering in offering it, your petition will not be in vain.

### *Prayer for Peace*

Troubled soul, in search of peace, go to the Blessed Sacrament, and there, on your knees, truly desiring to be heard, courageously offer this prayer, to God:

Lord, have mercy on me!

O Jesus! meek and humble of heart, hear me! graciously hear me!

From the desire of being esteemed,	Jesus deliver me
From the desire of being loved,	" " "
From the desire of being sought after,	" " "
From the desire of being praised,	" " "
From the desire of being honored,	" " "
From the desire of being preferred,	" " "
From the desire of being consulted,	" " "
From the desire of being approved,	" " "
From the desire of being noticed,	" " "
From the fear of being humiliated,	" " "

From the fear of being repulsed,	"	"	"
From the fear of being despised,	"	"	"
From the fear of being calumniated,	"	"	"
From the fear of being neglected,	"	"	"
From the fear of being ridiculed,	"	"	"
From the fear of being reviled,	"	"	"
From the fear of being injured,	"	"	"

O Mary! mother of the humble, Pray for us.

St. Joseph, protector of humble souls, Pray for us.

St. Michael, who was the first to overthrow pride, Pray for us.

All ye Saints, sanctified, above all, by the spirit of humility, Pray for us.

C. How can I merit to be called a peacemaker in my intercourse and relationship with my neighbor?

1. By a rigid adherence to the principles of justice and truth.

(a) What stand must I take when a question of Revelation is assailed, as for instance when an attack on the Divinity of Christ is made? when belief in the Blessed Sacrament is questioned? when the doctrine of hell, of purgatory is ridiculed? when the Divine origin of the priesthood is doubted? when Confession and the power of forgiveness of sin are the center of attack? when the dogma of the Immaculate Conception is denied? (Periodicals and papers refuting attack on Divinity of Christ are illuminative on this point.)

(b) What incident or incidents in the life of our Lord give me the best example for my conduct when such truths are assailed?

(c) How will you meet the objection that the Church is too uncompromising in her stand on certain questions, as divorce, attendance at Mass, reception of the Sacraments at Easter? What illustrations can you give of the evil of a compromising stand on these questions?

2. By an earnest effort to know man and understand the frailty and weakness of human nature.

(a) What should be my attitude toward friends and acquaintances when they yield constantly to temptation, though they seem to know right from wrong? Do I understand the force of St. Paul's utterance: "The good that I would, I do not; the evil that I would not, that I do?"

(b) Am I able to distinguish between the deed in itself and the deed as done by the doer? What instructions, sermons or books on this point have helped me to understand that man must be



judged by weighing and considering circumstances, education, temperament?

(c) What are the best illustrations I can find to show the wisdom of the Church in her treatment of the great body of her members? (See *Laws of the Spiritual Life*, 236-7. See, too, Sayre, Francis Bowes, on "Crime and Punishment." *Atlantic Monthly*, June, 1928.)

(d) How can the deep knowledge of human nature shown by the Church in the treatment of her members serve me as a guide in my intercourse with the world?

(e) How can the unflinching fidelity of the Church to the standard of the Lord serve as a model for me in my rôle of peacemaker?

(f) How can her infinite patience and toleration of those perhaps weaker and more prone to evil than I serve as an exemplar?

(g) What illustration have I found in my readings of the truth of this quotation: "As the Son of God, the peacemaker is intolerant of sin; as the Son of Man, he is full of compassion, long suffering and of great mercy toward the sinner"?

(h) What are the strongest reasons I can give for being absolutely sure of the truth myself before I attempt to give it to others? What illustrations of the need of this knowledge have been brought home to me recently?

(i) Where shall I be able to obtain the best information on such questions of Catholic faith and practices as, raised during the last political campaign, now await our attention? What special obligation have I to be well informed on such matters? (See N. C. C. M. Education Campaign Plans.)

(j) What should be my attitude of mind when I discuss difficulties with those who do not believe as I do? What special need have I of patience? of knowledge? of broad and generous sympathy?

*Organization:* The ability to organize the results of the period of assimilation in some such form as the following without the use of notes or directive matter other than that given in the questions might be required of a student in one class period:

1. What qualities or characteristic traits shall you expect to find in a peacemaker, "a child of God?" Arrange these, by use of numerals, in the order of the relative importance of the traits to you.

2. Show why belief in the Divinity of Christ is absolutely necessary in order to conform ourselves to the will of God. What readings did you find most helpful in giving you a clear conception of the importance of this belief?

3. What is the true basis of peace? The source of peace? To what degree is your interpretation of "peacemaker" changed by your study, and reading for the month?

4. What books from this month's list would you cite for special helpfulness? Give briefly your reason for the choice of each book selected.

*Recitation and discussion:* An oral discussion based on reports on the main divisions of the Beatitude. The students are urged to contribute their criticism and evaluation of the reports of the other members of the class.

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## CONSTITUTIONAL LIMITATIONS OF THE LEGISLATIVE POWER TO COMPEL EDUCATION

### II. THE CHILD

#### 1. *Legal status of the infant, in general.*

An infant has various abilities, disabilities and liabilities.

An infant must pay tax on his property. He may marry. He is eligible to ministerial office. He can not appoint an agent. He may be drafted for service in the militia.

If he has sufficient discretion, he is liable for frauds and torts, for trespass and seduction, for libel and slander, for negligence and false representation.

Between the ages of seven and fourteen he is presumed to be incapable of committing crime; but this presumption may be disproved. After the age of fourteen he is presumed capable of committing crime. (American, Century and Decennial Digests.)

"If the infant is of sufficient age and intelligence to choose, his wishes should be taken into consideration in determining his custody, and in some cases the court will merely free him from restraint and, while possibly instructing and advising him, permit him to make his own choice." 31 C. J. 992.

An infant is not liable on his contracts, excepting contracts for necessities, as a general rule.

His contracts are not absolutely void, but only voidable.

A contract to his prejudice is void, of course.

A contract between an infant and an adult, is binding on the adult.

An infant engaging in business by permission of the law or his parents, is liable for goods purchased.

His partnership agreement is binding on him, until disaffirmed. (American, Century and Decennial Digests.)

"When the father has . . . obliged the child to support himself, our courts are reluctant to admit his right to the child's services." *Schouler*, op. cit., No. 754.

"As a general rule, any property acquired by the child in any way except by its own labor or services belongs to the child and not to the parent, and the parental relation gives the parent no right to receive, use, or dispose of such property." 29 Cyc. 1654.

A minor allowed by his father to work and contract for himself, though there has been no formal emancipation, may acquire property in his own right. *Boobier v. Boobier*, 39 Me. 406.

"The consequence of emancipation is, on the one hand, to give the child the right to his own wages, the disposal of his own time, and, in great measure, the control of his own property; on the other hand, to relieve the parent of all legal obligation to support, and severs all filial relations, as if the child were of age." *Schouler*, op. cit., No. 809.

2. *The child, as a human being—as a person, an individual—has a certain liberty of his own, which is constitutionally guaranteed.*

*Bryant v. Skillman* (1908), 76 N. J. L. 45, 69 Atl. 23, seems to deny this. The constitutionality of a law forbidding the employment of children under the age of 14 in manufacturing establishments was questioned. The provision claimed to have been violated was sec. 1 of art. 1 of the constitution of New Jersey: "All men are by nature free and independent, and have certain natural and unalienable rights, among which are those of enjoying and defending life and liberty, acquiring, possessing and protecting property, and of pursuing and obtaining safety and happiness."

The court denied that the provision applied to minors:

"The argument advanced under this point nullifies the words 'all men' in the section just quoted by making them mean 'all minors,' and ignores the entire mass of legislation and judicial decision that has grown up upon the practically unquestioned assumption that minors are not men, and that until they become men they are, as regards legislation aimed at their welfare and protection, wards of the state."

All liberty is limited; a child's liberty more so than a woman's liberty; a woman's liberty more so than a man's liberty; some men's liberty more so than other men's liberty, depending upon condition and circumstance. The Constitution, after all, is sensible and practical.

The court resents the claim that minors are men, and strongly indulges in the assumption that courts and statutes do not consider them "men" until they are of age. It labels the assumption "unquestioned." The truth is, as will be shown beyond denial, beyond doubt, and I hope beyond debate, that in the scale of authority by far the greater weight is all the other way.



This is as it ought to be. I blush to be constrained to say it—but does it not stand to reason that “all men” means not “all males of age,” nor “all males and females of age,” but “all men, women and children”?

In *State v. Williams*, 68 Conn. 131, 35 Atl. 24, in discussing local government and liberty, the court said that the natural and inalienable rights mentioned in the Constitution belong to every man, woman and child.

The child has liberty, as against and beyond the control of the parent. It was so held in *Tillman v. Tillman* (1910), 26 L.R.A. N.S. (S.C.) 781:

“When the parent, in asserting his claim to the custody of his child, disregards the correlative right of the child to care and maintenance at his hands, it is universally held that the right of the parent is at an end, and the child for itself, or another on its behalf, may assert the custody and control of the parent to be an illegal restraint upon its liberty. This liberty of the child—the right to be free from such illegal restraint of the parent—the Constitution forbids to be taken away, except by due process of law.”—“The guaranty of personal liberty expressed in the Constitution means, above all else, that no human being under the protection of the Constitution can be placed under subjection to the arbitrary power of disposition and control of any other human being.”

The child has liberty, as against and beyond the control of the state. It was so held in *People v. Turner*, *supra*.

“The bill of rights declares that ‘all men are, by nature, free and independent, and have certain inherent and inalienable rights—among these are life, liberty and the pursuit of happiness.’ This language is not restrictive; it is broad and comprehensive, and declares a grand truth; that ‘all men,’ all people everywhere, have the inherent and inalienable right to liberty. Shall we say to the children of the state, you shall not enjoy this right—a right independent of all human laws and regulations? It is declared in the Constitution; it is higher than the Constitution and law, and should be held forever sacred.”

And *Tiedeman* observes: “The children may themselves have constitutional rights which may be invaded by police regulations. This is certainly true, if the state were to establish arbitrary and altogether unreasonable regulations.” *Op. cit.*, No. 196 (II, 922).

But liberty is not synonymous with senseless "laissez faire." "It would be carrying the protection of 'inalienable rights,' guaranteed by the Constitution, a long way to say that that guaranty extends to a free and unlimited exercise of the whims, caprices, or proclivities of either a child or its parents or guardians for idleness, ignorance, crime, indigence, or any kindred dispositions or inclinations." *Re Sharp*, 15 Idaho 120, 96 Pac. 563, 18 L.R. A.N.S. 886.

A just and proper remark. But it is equally proper and just to say that it would be carrying state supremacy much too far to allow the state and its agents to do with the child of man whatever they happened to opine to be advantageous—to throw the child of man utterly at the mercy of the designs of educationists, the intolerance of reformers, the stupidity of politicians and the superpaternalistic tendencies of legislators.

3. *The child has specific constitutional rights, among which are: (a) the right to be free from restraint; (b) the right to be free from involuntary servitude; (c) the right of trial by jury; (d) the right of equal protection of the laws; (e) the right to be free in conscience; (f) the right to work, to contract and to acquire property.*

(a) The right to be free from restraint.

This right is not absolute.

Committing an abandoned and dependent minor to an industrial school did not deprive the child of liberty without due process of law. "Having been abandoned by his parents, the state, as *parens patriae*, has succeeded to his control, and stands *in loco parentis* to him. The restraint imposed upon him by public authority is in its nature and purpose the same, which, under other conditions, is habitually imposed by parents, guardians, etc." *Ex parte Ah Peen*, 51 Cal. 280.

Sending a boy, who is being brought up to lead an idle and vicious life, to reform school, does not deprive of liberty without due process. *Reynolds v. Howe*, 51 Conn. 472.

Commitment of illtreated and neglected children, after judicial investigation, is not denial of due process. *State ex rel. Kol v. North Dakota Children's Home*, 10 N. D. 493, 88 N.W. 273.

But—

A minor charged with crime cannot be committed without

trial and conviction. *State ex rel. Cunningham v. Ray*, 63 N. H. 406, 55 Am. Rep. 458.

A boy under 16, charged with a specific offense punishable by imprisonment, cannot be committed to reform school without his consent and against the objection of his parents, or without hearing or trial according to due process of law. *In re Sanders*, 53 Kans. 200, 23 L.R.A. 603.

Where a magistrate was authorized to commit to reform school after investigation only by himself, the commitment was unconstitutional. *People v. Turner*, *supra*.

On the whole, the child's constitutional freedom from restraint is well recognized; commitment is allowed only after initiation of due proceedings, where the parent is unwilling or unable or unfit to control the child, where there is no other lawful protector, where the child is growing up without care or education, is vicious or dissolute, incorrigible or uncontrollable, destitute or dependent on charity, and where restraint is required by the essential welfare of the child as well as the essential public welfare. *In re Ferrier*, 103 Ill. 367, 42 Am. Rep. 10; *McLean Co. v. Humphreys*, 104 Ill. 378; *Wilkinson v. Children's Guardians*, 158 Ind. 1, 62 N.E. 481; *Roth v. House of Refuge*, 31 Md. 329; *Farnham v. Pierce*, 141 Mass. 203, 55 Am. Rep. 452, 6 N.E. 830; *Ex parte Crouse*, 4 Whart. (Penna.) 9; *Commonwealth v. Fisher*, 213 Pa. 48, 62 Atl. 198, 5 Ann. Cas. 92; *Milwaukee Industrial School v. Milwaukee Co.*, 40 Wis. 328, 22 Am. Rep. 702; *Re Sharp*, 15 Idaho 120, 96 Pac. 563, 18 L.R.A.N.S. 886; *Ex parte Januszewski* (U.S.C.C. Ohio), 196 Fed. 123; *U. S. ex rel. Yonick v. Briggs*, (U.S.D.C. Pa.) 266 Fed. 434; *Ex parte Peterson*, 187 N.W. (Minn.) 226.

(b) The child has the right not to be subjected to involuntary servitude. *Kennedy v. Meara*, 127 Ga. 68, 56 S.E. 243, 9 Ann. Cas. 396; *State ex rel. Kol. v. N. Dak. Children's Home*, *supra*.

(c) The child has a right to trial by jury.

Juvenile court proceeding is not considered criminal.

But where the proceeding is criminal and the restraint intended is in the nature of punishment, jury trial may be demanded.

*Ex parte Ah Peen*, *supra*; *Ex parte Becknell*, 119 Cal. 496, 51 Pac. 692; *Pugh v. Bowden*, 54 Fla. 302, 45 So. 499; *Re Ferrier*, *supra*; *People ex rel. Bradley v. Ill. State Ref.*, 148 Ill. 413, 23

L.R.A. 139, 36 N.E. 76; *Lee v. McClelland*, 157 Ind. 84, 60 N.E. 692; *Dinson v. Droste*, 39 Ind. App. 432, 80 N.E. 32; *Robison v. Wayne Cir. Judges*, 151 Mich. 315, 115 N.W. 682; *State v. Brown*, 50 Minn. 353, 16 L.R.A. 691, 36 Am. St. Rep. 651, 52 N.W. 936; *Prescott v. State*, 19 Ohio St. 184, 2 Am. Dec. 388; *Mill v. Brown*, 31 Utah 473, 120 Am. St. Rep. 935, 88 Pac. 609; *State v. Packenham*, 40 Wash. 403, 82 Pac. 597; *Wis. Industrial School v. Clark Co.*, 103 Wis. 651, 79 N.W. 422; *Re Sharp*, supra; *Marlow v. Commonwealth*, 142 Ky. 106, 133 S.W. 1137; *Cinque v. Boyd*, 121 Atl. (Conn.) 678; *State v. Buckner*, 254 S.W. (Mo.) 179; *Ex parte Daedler*, 228 Pac. (Cal.) 467; *Ex parte King*, 217 S.W. (Ark.) 465.

(d) The child has a right to the equal protection of the laws. *Ex parte Liddell*, 93 Cal. 633, 29 Pac. 51; *Ex parte Nichols*, 110 Cal. 651, 43 Pac. 9; *People ex rel. Bradley v. Ill. St. Ref.*, supra; *State ex rel. Schulman v. Phillips*, 73 Minn. 77, 75 N.W. 1029; *State v. Cagle*, 96 S.E. 291; *Macon v. Holloway*, 96 So. (Ala.) 933.

(e) The child has a right to freedom of conscience.

While a father has the right to direct the religious education of his child, the child, nevertheless, has rights of conscience which, when the age of discretion has been reached, are beyond the control or interference of the father. *Commonwealth v. Armstrong*, supra; *Commonwealth v. Sigman*, 1 Pa. L. J. 393.

(f) The child has a right to work, to contract and to acquire and possess property.

The right to work is a part of the liberty guaranteed against state action by the Fourteenth Amendment to the Constitution of the United States.

"It requires no argument to show that the right to work for a living in the common occupations of the community is of the very essence of the personal freedom and opportunity that it was the purpose of the amendment to secure." *Truax v. Raich*, 239 U. S. 33.

The right was practically denied to minors in *State v. Shorey*, 48 Ore. 396, 86 Pac. 881, 24 L.R.A.N.S. 1121; the court holding that the state could exercise *unlimited control* over the actions, occupations and contracts of minors.

In *Terry Dairy Co. v. Nally*, 225 S.W. (Ark.) 887, it was held that the constitutional guaranty of liberty of contract does not

apply to children of tender years, and does not prevent legislation for their protection.

This right and liberty of minors is, however, clearly recognized in many cases, among them the following: *People v. Ewer*, 141 N. Y. 129, 25 L.R.A. 794, 36 N.E. 4, 38 Am. St. Rep. 788; *Ex parte Spencer*, 149 Cal. 396, 86 Pac. 896, 9 Ann. Cas. 1105, 117 Am. St. Rep. 137; *Beauchamp v. Sturges*, 250 Ill. 303, 95 N.E. 204, affirmed 231 U.S. 320, 34 S. Ct. 60, 58 L. Ed. 245, L.R.A. 1915A 1196; *State v. Rose*, 125 La. 462, 51 So. 496, 26 L.R.A.N.S. 821; *Starnes v. Albion Mfg. Co.*, supra; *Inland Steel Co. v. Yedinack*, 172 Ind. 423, 87 N.E. 229, 139 Am. St. Rep. 389; *Commonwealth v. Wormser*, 260 Pa. 44, 103 Atl. 500.

The minor's right to work, it must be admitted, is immature, so to speak, as he is himself. But the right exists; it grows wider and stronger as age advances; and in many instances it can be fully asserted.

In *People v. Ewer*, supra, where a girl of fourteen had been forbidden to appear as a public dancer, the court said: "The inalienable right of the child, or adult, to pursue a trade is indisputable, but it must be not only one which is lawful but which, as to the child of immature years, the state or sovereign, as *parens patriae*, recognizes as proper and safe."

In *State v. Rose*, supra, where a child of ten was forbidden to appear and perform on the stage, the court said: "The act might have been deemed arbitrary and unreasonable if it had prohibited the employment of children in all kinds of occupations."

In *Beauchamp v. Sturges*, supra, where a boy under sixteen was forbidden to operate dangerous machinery, the court said: "Before the courts would assume to interfere and hold a statute unconstitutional, the age limit would necessarily have to be fixed so high as to show, clearly and beyond all question, that the age at which it was fixed was unlawful."

Professor *Freund*, in his great work on the Police Power, says in this connection (No. 259):

"But even the courts which take a very liberal view of individual liberty and are inclined to condemn paternal legislation, would concede that such paternal control may be exercised over children, so especially in the choice of occupations, hours of labor, payment of wages, and everything pertaining to education, and in these matters a wide and constantly expanding legis-

lative activity is exercised. While different grades in the age of minority have not been constantly fixed, *it is a reasonable principle which in practice is observed, that the exercise of control must decrease as the age advances.*" (Italics inserted.)

Concerning the child I claim to have set forth nothing more, and nothing less, than this: that the child's disability is not absolute; that he is not altogether under wardship and tutelage, not completely subject to control and dominion; that he has substantial capacities; that he has an inviolable individuality; that he has personal rights; that he has constitutional liberty; and that, when the rightful and reasonable demands of parent and state have been fulfilled, the child has a right to be free from restraint, to dispose of his time, and to work at what he wishes.

This conclusion, as well as the points of the argument concerning the parent, should find further fortification in the considerations of the power of the state.

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(To be continued)



## EDUCATIONAL NOTES

### STUDYING FOR THE PROFESSIONS

Changes in the trends toward various professions are indicated in statistics which have been collected by the National Catholic Welfare Conference Department of Education.

The total number of undergraduates enrolled for professional courses in the Catholic colleges and universities of the country in 1928 was 23,189, of whom 3,411 were women, and 19,778 were men. Law continues to attract a greater number than any other professional course, with 7,418 students enrolled during 1928, against 5,882 in 1926. Commerce and business exhibit a falling off, the enrollment being 5,150, compared with 5,926 at the earlier date. The number of students taking engineering courses increased from 1,685 to 2,450. Medicine and sociology, or social science, showed gains, while dentistry and journalism disclosed losses, the falling off in the journalism course being greater proportionally than in any other. Four hundred and fifty-two were studying as a preparation for the field of newspaperdom in 1926, and only 224 in 1928.

### COURSES IN RELIGION

A bulletin of the Bureau of Education of the United States Department of the Interior, which was just issued, includes an investigation by Brother Bede Edward, instructor of Spanish at St. Mary's College, California. The investigation was written in part fulfillment of the requirements for the degree of Doctor of Education, which Brother Edward obtained at the University of California. In his research he studied a selected group of Catholic and non-Catholic colleges and their various procedures in giving courses in religion.

The investigation covers such points as entrance credits in religion, the nature of required and elective courses in religion, academic credit allowed for religion, problems of attendance at religious services, the organization of courses in religion and the facilities for the training of teachers of religion.

### NEW COMMISSIONER OF EDUCATION

William John Cooper was sworn in on February 11 as United States Commissioner of Education. Mr. Cooper, who was ap-

pointed to the post of Commissioner by President Coolidge, is a native of California. He graduated from the University of California in 1906. Mr. Cooper served as a teacher and supervisor in various cities in California from 1907 to 1918. From 1918 to 1927 he served successively as district superintendent of schools at Piedmont, superintendent of schools at Fresno and at San Diego. In 1927 he was made superintendent of public instruction for the state of California.

#### OPEN FORUM METHOD

A class in Christian Doctrine for Catholic and public high school students has just been inaugurated by the Rev. James P. Moran, pastor of the Church of St. Thomas the Apostle, San Francisco, California. No text-books are used; the open forum method is employed.

#### FACTS FROM U. S. COMMISSIONER OF EDUCATION REPORT

Among the interesting statements made in a summary of the report of the United States Commissioner of Education are the following:

The growth of secondary education, which has been one of the outstanding developments in recent years, continues at almost undiminished rate. At the present time more than one-half of the population of high school age is in actual high school attendance. The figures for urban as distinct from rural enrollments reveal greater opportunities of high school attendance offered to city than to rural youth. It is better than an even chance that the boy of fourteen to seventeen years of age is in high school; by contrast the probabilities were seven to one against his father having opportunities for a high school education in 1900.

One of the significant movements in education during the past few years has been the rapid growth of the platoon or work-study-play plan of school organization in the cities of the country. In 1922 only 33 cities had platoon schools, while in 1928 there were 146 cities in 38 states which had one or more of their schools organized on the plan, or an increase at the rate of 19 cities a year. Recent reports show that there are over eight hundred platoon schools in these cities.

## COURSE IN PASTORAL SOCIOLOGY

A course in Pastoral Sociology, or Parish Activities—designed to prepare young priests for special tasks that will confront them in present-day parish work—will be inaugurated at the coming summer session of the University of Notre Dame.

The Pastoral Sociology program consists of four required courses, three of which (Parish Recreation, Policies and Programs; Charity, Social Work, and Social Problems; The Country Parish) provide graduate credit. In the case of the fourth course, for which graduate credit will not be received, a choice of two courses (The Parish School; Parish Bookkeeping and Finance) is offered.

The summer session opens June 25, and continues for six weeks, closing August 7.

## ANTHROPOLOGY PAPER OF CATHOLIC SOCIETY GIVES SCIENTIFIC DATA

The first of the publications of the Catholic Anthropological Conference has recently been issued. The Conference issues a small quarterly bulletin, *Primitive Man*, and an annual series of monographs and brochures, the *Publications*. The bulletin serves as a non-technical introduction to the field of anthropology. The *Publications* consist of technical research contributions to anthropological science.

The first of the *Publications* is a 98-page article by the Rev. Joseph Meier, M.S.C., of Sparta, Wis., on "Adoption Among the Gunantuna."

The Gunantuna inhabit the northeastern corner of the Gazelle Peninsula, New Britain, Bismarck Archipelago, South Sea. They dwell partly on the coast and adjacent territory, partly in the interior. The inland population constitute the bulk of the whole tribe, which numbered 30,000 souls at the time of Father Meier's residence there from 1899 to 1914.

## RELIGIOUS VACATION SCHOOLS DISCUSSED

Under the direction of the Rev. Edwin V. O'Hara, director of the Rural Life Bureau of the National Catholic Welfare Conference, the educational section of the San Francisco Archdiocesan Council held a conference last month on Religious Vacation Schools.

The schools are designed to provide religious training for some of the 2,000,000 Catholic children in the United States who are attending non-Catholic schools.

#### PRIEST TO GIVE COURSE ON CHURCH MUSIC

That church music in accord with the *Moto Proprio* of Pope Pius X continues to attract widespread attention among those outside the Church, is evidenced by the fact that the Columbia School of Music in Chicago, one of the largest institutions of the kind in America, has engaged Rev. Eugene O'Malley, director of the Chicago Paulist Choristers, to give an extended course of instruction on the boy voice and the organization and training of boy choirs, at its summer sessions this year. A novel feature of this course will be a demonstration of Father O'Malley's theories by a group of his choristers who will sing under his direction before the class at each lecture. Father O'Malley is exceptionally well equipped for this work both by experience and extensive study under celebrated masters in this country and Europe.

#### SUPERINTENDENTS' MEETING

The Department of Superintendents of the National Catholic Educational Association will hold their annual meeting April 3 and 4 at the Catholic University.

#### FILMS IN THE CLASSROOM

The text film is now to take its place beside the textbook. A recent investigation under the direction of Dr. Ben D. Wood of Columbia University and Dr. Frank N. Freeman of the University of Chicago, showed a 33 per cent gain in geography and a 15 per cent gain in general science scored by children taught with the films over those taught the same subject matter without films. The investigation was sponsored by the Eastman Kodak Company, which, as the result of preliminary findings last spring, established Eastman Teaching Films, Incorporated, to prepare educational films for use from the primary grades up through graduate technical school work.

#### "NATURAL" VENTILATION CONDUCE TO PUPILS' HEALTH

Respiratory diseases are much more frequent in children who attend recently constructed schools with forced draft than in those

who attend old schools in which heat and gravity were the principal factors of air exchange. This conclusion appears in a preliminary report of six schools of Syracuse, N. Y., made by the New York State Commission on Ventilation. Similar studies in 1 and 2 room rural schools of Cattaraugus County, New York, confirm previous findings of the commission that rooms with moderate temperature show lower rates of "respiratory illness than do those which are overheated or underheated."

The New York commission has resumed its studies in New York City in four public schools which have been placed at its disposal for observation of the effect of different atmospheric conditions upon pupils.

#### THE VATICAN LIBRARY

Founded not many years before the invention of the printing press and enriched in its very youth by the zeal of Popes who were enthusiastic protectors of the humanist movement, from the beginning the Vatican Library has been a library for scholars and such it will remain. Its principal riches lie in its 60,000 manuscripts, in its 7,000 incunabula, in the many old and precious books which came to it in the course of centuries. Now so fortunate as to have a Mæcenas on the throne of Peter in the person of its former prefect, it owes to Him—without the regular accessions—more than 80,000 printed books received in the last seven years, almost 6,500 manuscripts, and the enlargement of the library by the building of new stacks perfectly equipped for more than 200,000 volumes. Efficiently helped by the Carnegie Endowment for International Peace and fortified by American experience, the Vatican Library is more anxious than ever to make its treasures accessible to world scholars. Besides the extensive cataloging of manuscripts, which will still require a long time, it began in 1927 a cumulative index of all its manuscripts; a catalogue of its incunabula which, it is hoped, will be printed in a few years, and a dictionary catalogue on cards containing all the books of its various collections.

## REVIEWS AND NOTICES

**Social Progress**, by Joyce O. Hertzler. New York and London: The Century Company, 1928. Pp. xxi+589. Price, \$4.00.

The word *Progress* with a capital *P* is much bandied about these days, but few have thought to analyze the exact meaning of the concept with its history, its causes, and its effects. In the present volume Professor Hertzler attempts to do just that. With the fine historical sense which has already won him a distinguished place among students of historical sociology, he traces the various theories of progress which have been advanced from the days of the ancient Orient down to the twentieth century. He then turns to the agencies of progress—intellect, science, invention, exceptional individuals, public opinion, and education—and studies the effect of each of these. He then branches out into a wider field, discussing general relations of progress and ending with a glimpse into the future.

Professor Hertzler writes interestingly, yet as one turns his pages one cannot but regret that the discussion is so largely upon the plane of pure theory. He seems to avoid concrete facts, with the result that misgivings inevitably arise in the reader's mind. For instance, in Chapter XI, which deals with exceptional individuals, Doctor Hertzler fails to use the rich results of modern research on the gifted and confines himself almost entirely to the theories of men like Carlyle, Bogardus, Ross, and Ward. Similarly the chapter on education as an agent of progress seems to be drawn more from the works of theoretical sociologists than from results of modern educational research.

In spite of this defect, the book will probably fulfill its primary aim, which, according to the publisher's announcement, is to stimulate thought. The format is excellent and is uniform with the other volumes of the Century Social Science Series.

PAUL HANLY FURFEY.

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**Trigonometry; Plane and Spherical**, by David Raymond Curtiss and Elton James Moulton. Boston: D. C. Heath & Company, 1927. Pp. xi+276+95.

The majority of the books on trigonometry written of late have been so condensed that an interpreter—the teacher—is almost a



necessity. This book, supplemented now and then by an occasional lecture, could be read with advantage by the average student. Explanations are given in considerable detail. There are plenty of illustrated examples, and methods of working out problems are outlined. By suitably selecting material the book may be used in a fourth-year high school class as well as in a first-year college course.

J. NELSON RICE.

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**New Elementary Algebra**, by Webster Wells, S.B., and Walter W. Hart, A. B. D. C. Heath & Company, 1928. Pp. viii+334.

This book is intended to meet the requirements (1928) in elementary algebra set by the Regents of the University of the State of New York. It also follows the recommendations for a first-year course of the Committee on the Reorganization of Mathematics in Secondary Education. The book is another of the excellent series which the authors have put out during the past fifteen years.

J. NELSON RICE.

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**Supplementary Problems in Algebra**, by Herbert L. Sackett, and May Fitzgerald. New York: The Macmillan Company, 1928. Pp. 110.

Every teacher finds use for an additional lot of problems. Here is one.

J. NELSON RICE.

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**Second Latin Lessons**, by Charles Edgar Little and Carrie Ambrose Parsons. Boston: D. C. Heath and Company, 1927.

The present work is part of "The Heath Latin Series," which is under the general editorship of Wilbert Lester Carr, one of the three investigators responsible for the so-called "General Report." "Second Latin Lessons" is, of course entirely consistent in plan and aim with "First Latin Lessons" of the same series. In general it follows out the suggestions of the "Report," and anyone who has committed himself to the principles of that document will be well pleased with this book.

ROY J. DEFERRARI.

**Living Latin**, for the Junior High school, Book One, by Claire C. Thursby and Gretchen Denke Kyne. Published by The Macmillan Company, New York. 1928.

"Living Latin" bears all the marks of being, as it professes, the outgrowth of intelligent classroom experience. The book has been planned to teach Latin in its relation to English; to accustom the child from the very beginning to connected reading as an integral part of his daily work; to give him, by means of stories in Latin and brief simple readings in English, a sympathetic understanding of the Romans and a real interest in them as a living people. The work is printed according to the best modern notions of how a textbook should be made. Teachers of Latin in the Junior High School may well afford to examine this book.

ROY J. DEFERRARI.

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**Palladii Dialogus De Vita S. Joannis Chrysostomi**, edited with revised text, introduction, notes, indices, and appendices, by P. R. Coleman-Norton. Cambridge, at the University Press, 1928. Pp. xci+230.

The present work is in many respects similar to several in the Catholic University of America Patristic Studies. It includes no English translation, however, and this for many reasons is to be regretted. I personally have for long been of the opinion that the prejudice in certain quarters against presenting a modern translation as part of a scholarly work is quite out of place. In any study of the text or making of a commentary thereon a careful written translation is to my mind a necessary preliminary step, for it brings to the fore the difficulties of the original, which must be faced in both these tasks, as no other means can possibly do. Then, as the author proceeds with his labors, the translation will be improved constantly, until finally it may be said to represent the chief product of the entire project, embodying as it does in one way or another practically all the results of the study.

The Introduction treats with care and understanding the following subjects: Sources for the Life of S. Chrysostom; Life of Palladius; Other Writings of Palladius; The "Dialogus de Vita S. Chrysostomi"; His Intimacy with S. Chrysostom; S. Chrysostom's References to Palladius; His Peculiar Fitness for his

Task; His Reliability; His Appreciation of S. Chrysostom; Date of Composition of the Dialogus; Literary Sources; Language and Style; Literary Analysis: Manuscripts; Editions; Translations; and Text. The weakest section is that treating of language and style. Here we find nothing but generalizations, nothing specific such as would indicate that Mr. Norton had made a searching study of this topic. References to the "Roman Church" and remarks like this: "Paula left Rome for the purpose of organizing a nunnery at Bethlehem" give some notion of Mr. Norton's religious persuasion.

The next portion of this study is the original text. This seems to have been very carefully studied from the best available sources and to have been considerably improved throughout.

The commentary seems to me much too brief for the importance of the "Dialogus." If proper consideration had been given to the language and style, the notes would have grown vastly in bulk. Perhaps the editor was frightened away from this task by thoughts of the printer's bill.

The book is well rounded out with an Index of Places, Index of the Greek Text, Index of Biblical Quotations, List of Parallel Passages, and Summary of Biblical Quotations.

Such criticism as I have made are uttered in no carping spirit. Mr. Norton has done an excellent piece of work and should be encouraged to go on with more.

ROY J. DEFERRARI.

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**Social Geography Series: Home Lands and Other Lands; Western Hemisphere; Eastern Hemisphere**, by Frederick K. Brannom and Helen M. Ganey. New York: William H. Sadlier, 1928.

For a decade of years and more, writers on the teaching of geography have advocated a single cycle in the study of the continents. Less fragmentation, more time on each continent, more and better organization of important subject matter, less hurry from phase to phase, one intensive study of each section of the world rather than a repetition with but little new matter—these suggestions have been heard over and over again. Yet, when new texts appeared on the market, the double cycle was retained. All continents were treated in the first book of the series and appeared again in the advanced text. It is true that

the better texts approached the second study of the continents from a new angle, expanded the subject matter rather considerably, and appended harder thought questions and problems; yet they adhered to the double-cycle plan.

Recently two coordinated series of textbooks providing a full geographical program for the elementary and junior high school grades have appeared. With the exception of the last book of the series, which gives a fresh cross-section of the world, the texts of each series are non-repetitive. One of these series is published by Macmillan and Company; the other by William H. Sadlier.

The latter series consists of four books, three of which form the subject of this review. In a systematic and very attractive way the first book treats of the "Home Land and Other Lands," giving the child an elementary conception of the needs of man and the way in which these needs are supplied in our own country and in countries where geographical conditions offer a strong contrast to our own. The "Western Hemisphere" and the "Eastern Hemisphere" are treated in the second and third books respectively. The books are not so bulky as the geography texts used to be, and they are exceptionally well bound.

Distinguishing features of this series of books may be found first, in the abundant and varied illustrative material; secondly, in the maps, charts, and graphs; thirdly, in the attractive drill devices and organizing schemes; and fourthly, in the large number and variety of thought questions and problems following each major topic of the three books. Study directions and generalized statements are scattered here and there in the first book, and problem questions or statements introduce each topic discussed in the second and third books. There is scarcely a page without its well chosen picture, map, chart, graph, or plan for something to do. The pictures compel interest and are genuinely illuminating in regard to the subject matter treated. The progressive use of maps is very commendable. The sketch map, the picture map of leading products, and the round world maps are given before the pupil is brought to read the flat map. All these maps, not being overcrowded with names, are easy to read. In each book the maps, pictures, and charts occupy approximately one-third of the entire space of the text. While some teachers prefer to find questions and problems in a distinct

teachers' manual, their inclusion in the pupil's text facilitates private study and supervised study periods, while many exercises in these books are of such a nature that their omission from the text would require the duplication of review papers.

The printed matter is easily within the grasp of the pupils for whom it is intended. Though a very definite attempt was made to aid the pupils in finding directions and using maps, yet the teacher will be obliged frequently to supplement the text on these two points. Besides this, the geographic principles, though they are presented to the pupils in a very gradual and informal way throughout these three books, yet would seem to need more definite and specific treatment, which we hope will appear in the fourth book when issued.

A SISTER OF DIVINE PROVIDENCE.

Melbourne, Kentucky.

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**Greater Perfection**, being the Spiritual Conferences of Sister Miriam Teresa, Litt.B. Edited by the Rev. Charles C. Demjanovich, A.M. Foreword by the Rt. Rev. Msgr. Thomas H. McLaughlin, S.T.D. New York: P. J. Kenedy & Sons. Pp. 303.

It is not often that a "censor librorum" who must read a manuscript as a matter of duty, will end by contributing a foreword to the book. But this is what happened in the case of the present book. Msgr. McLaughlin confesses in his enthusiastic foreword to *Greater Perfection* that the perusal of the manuscript, begun as a matter of duty, became for him a source, not only of personal edification, but also of deep appreciation of the wondrous ways of God in His dealings with souls.

Sister Miriam Teresa was a young novice of the Sisters of Charity of Convent Station, New Jersey, who died in May, 1927, at the age of twenty-six years. The confessor of Sister Miriam Teresa, recognizing special gifts in her, requested that she write a conference to be given by him to the young novices. She complied, and he was so pleased that he asked her to continue with her writing. The conferences in *Greater Perfection* are the result.

The contents of the book are as unusual as the authorship. While drawing largely upon Sacred Scripture and the official prayers of the Church for her material, Sister Miriam Teresa

is quite novel in presenting familiar truths. For instance, to illustrate the painful process of getting rid of exaggerated self-love:

This extraction of self, the decayed tooth in a sound mouth, is very painful. You will need courage for the operation because there is no painless method which possibly can be used. . . . There is no use in filling the cavity with astringent-soaked absorbent cotton. That may dull the hurt for a while, but the chugging thump-thumpety ache will soon make itself felt all the more intensely. No; that will not do. It must come out. That is the only safe and certain way of knowing that the exposed nerve of self-love, which is causing all the trouble, is absolutely dead because removed. If it must go, then, it must.

But who is to be the dentist? Ah, there is the hard part. You are the dentist yourself. But is there no help? Yes, there is a mirror, God, adjusted at exactly the proper angle, into which you must look while at the task, to be certain you are undertaking it in the orthodox—scientific—manner. God, too, will supply the surgical instruments and medicine—the light to see our defects, the helps of His sacraments and actual graces, the soothing novocaine of His love, poured in to quiet the pain in proportion as we correspond to His inspirations. Besides, His Hand will be gripping ours to guide the fingers in their duty, which duty is not as easy as you think, because this tooth does not come out with one pull. It is an affair that comes out piecemeal, in splinters. And the tooth is all out only when the roots have been extracted completely. Even then one has to probe around in the wound to discover any possible chips that may have lodged there and escaped notice. But once the tooth is out, oh, what relief! And when the wound is entirely healed, what peace and contentment!

We ask the readers of the book to turn to page 279 to see how truthful and realistic is the description of the tepid religious rising lazily in the morning, yawning seventeen times during the meditation, all but sleeping during Mass, grumbling at work, protesting against every rule and regulation, and so on down through the weary day.

Father Demjanovich, who is the editor of the book and a brother of the author, is planning to bring out other manuscripts of Sister Miriam Teresa. If they are of the same high order as *Greater Perfection* we bid them a cordial welcome. The present book fully deserves the fine dress given it by the publishers.

FELIX M. KIRSCH, O. M. Cap.



**The Romance of the Merit System, Forty-five Years' Reminiscences of the Civil Service**, by Matthew F. Halloran. Privately printed, Washington, 1928. Pp. 314.

A folder of speeches at the Capitol, a page in the House of Representatives, a clerk in the census bureau, and an employee of the Civil Service Commission from its establishment in 1883, Mr. Halloran knows Washington's bureaucracy and has had official contacts with innumerable personages, statesmen, politicians, government clerks, and office-seekers. It is of this Washington which he writes in these full, kindly, chatty *Reminiscences* in which he tells the story of the Civil Service Commission and the labor of its various commissioners to reform the old corrupt spoils system into the present, highly efficient method of selecting and advancing public servants on the basis of merit by examinations and efficiency ratings. Mr. Halloran writes well, fully as well as does his chief, Mr. William C. Deming, who contributes a foreword in which he describes the Civil Service Act "as the ballast which preserves an even keel in the stress of political storm." The author has a touch of hero worship; he never criticizes the system or his superiors, but says a nice word for every person whom he takes occasion to mention. He is not critical, nor constructive. He only aims to portray the method of picking government clerks and to tell intimately of their lives in the national capital. This he does well, as might be expected of one who has loyally served in a single office for forty-five long years.

Students of American government will be interested in Mr. Halloran's description of office-seeking hordes in the olden days, of the assassination of Garfield as seen on the contemporary police blotters, of the crusade for reform led by Dorman B. Eaton, Carl Schurz, George W. Curtis, William D. Foulke, and Thomas Jenckes, and of the final passage of the Pendleton Act. The original act applied the rules to 14,000 persons employed under President Arthur, whereas today about 569,000 civil servants fall within the classified system (423,000 according to the Commission). Intimate are the pictures of Dorman B. Eaton, Charles Lyman, W. D. Foulke, James R. Garfield, and the writer's hero, Theodore Roosevelt. One can almost visualize Roosevelt's arrival in May, 1889, in the author's picture of a dynamic man rushing into the office: "I am the new Civil Service commissioner, Theodore Roosevelt of New York. Have you a telephone? Call

up the Ebbitt House. I have an engagement with Archbishop Ireland. Say that I will be there at 10 o'clock." The author insists that he soon mentally predicted the rise of the commissioner to the Presidency. At any rate, he demonstrates the fearless way that Roosevelt carried out his duties and the roughshod manner in which he handled such critics as Senator Gorman of Maryland who would advance his constituents at the expense of the honest administration of the merit system. Roosevelt is quoted as saying, "I hope to live to see the day when a President is elected without regard to his religion" (p. 75). Despite his own belief in religious freedom, Roosevelt's wish was merely a hope for a very long life.

The story is told of Eugene Higgins, appointment clerk in the Treasury Department under Cleveland, who liked to pick Democrats from the three eligibles placed before him. Picking one, Murphy, he thought that he had an Irish-American Democrat until on arrival the prospective clerk proved to be a negro. Mr. Halloran assigns an interesting chapter to women in the service of the Government commencing with Helen H. Gardener, the first woman Civil Service commissioner (1920), and one of the present commissioners, Miss Jessie Dell. The author lists hundreds of clerks who have risen from low to high position in the service or in the outside world. There are valuable sidelights on salaries, the Welch Bill, the Federation of Federal Employees, examinations, research opportunities in the federal departments, Washington as a residential city, and federal workers during the World War. Mr. Halloran has told his story in such a way that his book will furnish good material for outside reading in courses in American government.

RICHARD J. PURCELL, PH.D.

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**A Question Outline of American Government** (1928, pp. 84); **A Question Outline of American State Government** (1927, pp. 70); and **A Question Outline of Municipal Government** (1926, pp. 37), by Victor E. White of Washburn College. Topeka, Kansas: H. M. Ives and Sons.

These question outlines are based upon F. A. Ogg and O. P. Ray, *Introduction to American Government*; J. T. Young, *The New American Government and Its Work*; and J. M. Mathews,

*American State Government* with some supplementary references. The questions are organized according to topical chapters. They are comprehensive and thought provoking. Most of them require careful reading of the texts and considerable reflection. Not all of the questions can be definitely answered until at least five of the justices of the Supreme Court agree when some case at issue may arise and be brought before that tribunal. However, they are practical questions which students in college courses in political science may ponder over with considerable profit. High school teachers of civics who are desirous of improving their knowledge of American government (federal, state, and municipal) will find in these outlines a challenge to continue their reading.

RICHARD J. PURCELL, PH.D.

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### Books Received

#### *Educational*

Cohen, I. David, A.B., LL.B., Pd.M.: *Principles and Practices of Vocational Guidance*. New York: The Century Company, 1929. Pp. xxiii+471. Price, \$3.00.

Forbes, Clarence A.: *Greek Physical Education*. New York: The Century Company, 1929. Pp. vii+300. Price, \$2.50.

Friese, John F.: *The Cosmopolitan Evening School*. New York: The Century Company, 1929. Pp. xxii+388. Price, \$3.00.

General Education Board: *Annual Report, 1927-1928*. New York, 61 Broadway.

Henmon, V. A. C.: *Achievement Tests in the Modern Foreign Languages*. Publication of the American and Canadian Committees on Modern Languages. New York: The Macmillan Company, 1929. Pp. xxvi+363.

Lyman, R. L.: *Summary of Investigations Relating to Grammar, Language, and Composition*; Supplementary Educational Monograph Number 36, January, 1929. Chicago, Ill.: The University of Chicago.

Strebel, Ralph F., Morehart, Grover C.: *The Nature and Meaning of Teaching*. New York: McGraw-Hill Book Company, Inc., 1928. Pp. xix+273.

Superintendent of Education for the Province of Quebec: *Re-*

port for the Year 1927-28, in French and English. Quebec: The King's Printer.

### Textbooks

Ambrose, Sister Mary, M.A.: *Drill and Work Book in Arithmetic*, Book One. Chicago: Beckley-Cardy Company, 1928. Pp. 112. Price, 60 cents.

Andrew, Kathleen Beardsley; Prall, Dayle Borden; Bestor, Daisy A.; Hale, May A.; *Tiny Tail and Other Stories*. Chicago: Beckley-Cardy Company, 1928. Pp. 112. Price, 60 cents.

Carpenter, Harry A.; Wood George C.: *Our Environment*; Book I, Its Relation to Us; Book II, How We Adapt Ourselves to It. Boston: Allyn and Bacon, 1928. Book One, pp. 234+47; Book Two, pp. 391+44.

*Courtesy Posters to Color*: Chicago: Beckley-Cardy Company, 1929. Package of 12, price, 25 cents.

Foote, J. Wesley: *Directed Civics Study, A Student's Workbook in Civics*. Yonkers-on-Hudson, N. Y.: World Book Company, 1928. Pp. 154. Price, 76 cents.

Grismer, Raymond L.; Graham, G. Nelson: *Spanish Review Grammar*. Yonkers-on-Hudson, N. Y.: World Book Company, 1928. Pp. vi+256. Price, \$1.20.

Haggerty, Melvin: *Reading and Literature*, Books I, II, III (Book III, with Dora V. Smith). Yonkers-on-Hudson: World Book Company, 1928. Book I, pp. viii+567, Book II, pp. ix+566; Book III, pp. ix+629.

Lawson, Edith Wilhelmina, A.B.: *Better Living for Little Americans*. Chicago: Beckley-Cardy Company, 1928. Pp. 160. Price, 70 cents.

Mercier, Louis J. A.: *French Pronunciation and Diction*. New York: Silver, Burdett and Company, 1929. Pp. xii+156.

Seudder, Jared W.: *Second Latin*. Boston: Allyn and Bacon, 1927. Pp. xxvii+641.

*Smith's Latin Lessons* revised by Harold G. Thompson. Boston: Allyn and Bacon, 1929. Pp. xxiii+424+81.

Stevens, Cecil E.: *Before Columbus*. New York: Silver, Burdett and Company, 1928. Pp. x+191.

Taylor, Frances Lilian: *Adventures in Storyland*, a First Reader. Chicago: Beckley-Cardy Company, 1928. Pp. 144. Price, 64 cents.

Taylor, Frances Lilian: *Steps to Storyland*, a Pre-Primer.

Chicago: Beckley-Cardy Company, 1928. Booklet, Cards, Directions. Price, 30 cents.

Ward, Bertha Evans, editor: *Essays of Our Day*. New York: D. Appleton and Company, 1929. Pp. xvi+412. Price, \$1.98.

### General

Benigna Consolata Ferrero, Sister: *Vademecum*. Chicago: John P. Daleiden Company, 1921. Pp. 139. Price, 50 cents.

Clarke, Rev. John P.: *A Crown of Jewels for the Little Secretary of Jesus*. Chicago: John P. Daleiden Company, 1927. Pp. 115. Price, \$1.00.

Furfey, Paul Hanly, Ph.D.: *Social Problems of Childhood*. New York: The Macmillan Company, 1929. Pp. x+288. Price, \$2.25.

Kelly, Rev. James P., J.C.D.: *Jurisdiction of the Confessor*. New York: Benziger Brothers, 1929. Pp. xiii+273. Price, \$2.50.

Norman, Mrs. George: *Hylton's Wife*. New York: Benziger Brothers, 1929. Pp. 359. Price, \$2.50.

M. S. Pine, Translator: *The Life of Sister Benigna Consolata Ferrero*. Chicago: John P. Daleiden Company, 1921. Pp. 197. Price, 50 cents.

Pine, M. S.: *The Pearl of Como, Sister Benigna Consolata Ferrero*. Chicago: John P. Daleiden Company, 1928. Pp. 166. Price, 75 cents.

Sheen, Fulton J., Ph.D., S.T.D.: *The Life of All Living, the Philosophy of Life*. New York: The Century Company, 1929. Pp. ix+236. Price, \$1.75.

Stratmann, Franziskus, O.P.: *The Church and War, a Catholic Study*. New York: P. J. Kenedy and Sons, 1928. Pp. xiii+219. Price, \$2.25.

Tabb, John Banister: *The Poetry of Father Tabb*, edited by Francis A. Litz, Ph.D. New York: Dodd, Mead and Company, 1928. Pp. xvi+491. Price, \$3.00.

### Pamphlets

Bureau of Education publications: Bulletin, 1928, No. 22, *Bibliography of Research Studies in Education, 1926-1927*. Bulletin, 1928, No. 21, Jessen, Carl A., *Requirements for High School Graduation*.

International Catholic Truth Society pamphlets: *Pathways to*

*the Faith* No. 1, as trod by Dom Bede Camm, Walter Elliott, Admiral Benson. *Pathways to the Faith* No. 11, as trod by Gilbert K. Chesterton, Hugh A. Law and Cynthia Stockley. Remler, F. J., C. M., *First Aid to the Dead*. Rope, Rev. H. E. G., M. A., *The Beginnings of the Anglican Church*.

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New Jersey, State of, Department of Institutions and Agencies: Publictaion 14, Trenton, July 1928: *The Problem of the Feeble-Minded in New Jersey*.

Paulist Pamphlets. Messenger, Rev. E. C., M. A.: *The Liturgy of the Mass*. Smith, Rev. Sydney F., S.J.: *Praying to Saints*.

Pernot, Hubert: *L'Institut de Phonetique de L'Universite de Paris*, reprinted from *Revue de Phonetique*, Paris, 4 et 6, rue de la Sorbonne.

Phillips, Charles M. N.: *Catholic Ideals in Higher Education*. National Catholic Educational Association Bulletin, Volume XXV, No. 2.

United States Department of the Interior: *Report of the Commissioner of Education for the Year ended June 30, 1928*.

University of Illinois, Bureau of Educational Research, College of Education, Bulletin No. 44, Monroe, Walter S.: *How Pupils Solve Problems in Arithmetic*. Educational Research Circular No. 50, William, Lewis W.: *Supply and Demand as Applied to High-School Teachers*. The University, Urbana, Ill.

University of North Carolina, Extension Bulletin, Volume VIII, No. 5, November 1, 1928: *The World Court, Debate Handbook*, compiled by E. R. Rankin. Chapel Hill, N. C., The University of North Carolina Press, Pp. 104.

Walter, Mildred Walke: Co-operative Social Research by Simmons College and The Women's Education and Industrial Union, Report No. IV, *Thrift Education Through School Savings*. Boston, Mass.: The Women's Educational and Industrial Union.